The First One Hundred and Fifty Years

1800-1950

First Presbyterian Church

Rome, New York

Rome, N. Y. First Presbyterian Church.
The first one hundred and fifty years, 1800–1950. Rome
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Rev. P. E. Radford, Ph.D., D.D.
1945—

Preface

THOMAS MACAULAY (1800-1859) once wrote, "People who take no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants." It is interesting to note that Mr. Macaulay was born the same year in which the First Religious Society was organized. It is the thought of that sentence with which I would write this Preface to the History of the First Religious Society of Rome.

Not only will we honor and appreciate those who organized this church, but we come to the publication of its history with a deep sense of gratitude for the committee that has made possible the writing of such a work. Mrs. E. Frank Evans, the chairman of this committee, has given a year of her time, thought and ability in bringing together the facts presented herein. She has been untiring in her efforts, thorough and accurate in her research. She has called upon the whole community and surrounding country for records, information or papers bearing upon the history of the church and community. These have been searched and every precaution used in verifying and comparing accounts of events. Countless papers and records have been carefully searched, and from them many interesting and amusing things had to be omitted which we hope from time to time may appear in the Copper Spire.

The church itself is very fortunate in possessing many old records and original deeds. These, for many years, have been in the keeping of Mr. Albert W. Hooke. During the year many other papers have been added to this collection. To conserve these for use and reference, the Session has appointed Mr. Hooke as "Keeper of the Archives."

Mrs. Evans has left no possible source untouched. She has written, condensed and re-written that the work be not too long, but that it present a clear picture of the moving history of a church in its development up to the present time. She has worked with an appreciation and love for "the noble achievements of remote ancestors." While all history is a backward look, Mrs. Evans in her work has expressed the thought of Burke when he stated "People will never look forward to posterity who never look backward to their ancestors."

Working on the committee we have had Mr. William T. MacCart, who has spent much time in searching the records of the church in relation

to the work of the Trustees. Mr. MacCart was for many years a Trustee and an officer of the Board. His untiring efforts and work have added considerable information to Mrs. Evans' research. Mr. George R. Staley, who for many years was an elder of the Session, has taken this phase of the research, and supplied information and data upon the work of the Session and the development of the Sunday School.

The history of the women's work, through the different societies and groups, would make an interesting account of itself. No church has been blessed with a finer group of women than has this church. Miss E. Louise Kingsley has brought together the data and accounts of the women as she found them in the records over the years. Mrs. Louise Williamson, whose Bible Class has been a considerable factor among the women, supplied the information of the class's work during the more than thirty years she has been its teacher. We are also greatly indebted to Lucile Juergens Jones for the splendid work in typing manuscripts and documents.

Many contributions of records, newspaper clippings and such, have been given or loaned the committee. We wish to thank all who contributed this help.

As this History goes to press, the Pastor of the First Religious Society, or First Presbyterian Church of Rome, writes the above with a keen sense of appreciation for the wonderful co-operation given by so many in making possible a new history of the church. There is a final thought which ought to be in the minds of every one who belongs to this church, or claims it as his Religious Center. This thought is well put by Sir Thomas Overbury in an essay on Character: "The Man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is under the ground." As this history goes into the hands of the members and friends of the church, and is filed in libraries and Historical Societies, it is the Hope and Prayer of the Pastor that we should remember that we too will be ancestors in the future. Therefore, let us be worthy to be remembered with pride, and God grant that there may be noble achievements in this generation in which those who follow us may take pride.

Among many things for which we are grateful is the fact that all who have labored to make possible the publication of this History, have given their services as an expression of love to their church on its One Hundred and Fiftieth Anniversary.

P. E. Radford,
Pastor.

The First 150 Years

The "Faith of our fathers" is our own. "We believe Christ hath and always will have to the end of time, a church and a kingdom in the world" are words in the Confession of Faith which the founders of this church wrote a century and a half ago. Generation after generation have reaffirmed these words as they trod these steps; walked these aisles; knelt in these pews and listened to the voice of God. This story: *The First One Hundred and Fifty Years* of the First Presbyterian Church of Rome, is offered with humility and reverence.

Religion was imperative for the intrepid men and women who marched up the Mohawk Valley after the War of 1776 to make their home in the wilderness of central New York. Here they found their only cathedral was the forest, pillared with the lofty pine and hemlock, beech and maple. Constantly in mind was the memory of the sturdy white church on the village green in New England. Of necessity, they must first build their homes, then the church and school would come. Devoutly, these Connecticut Yankees prayed for guidance, remembering the words of Jesus when he said, "Where two or three are gathered together in my name, there am I in the midst of them." And thus it came to pass that our church was organized.

This was Indian country, the land of the Iroquois, the territory of the Oneidas, until the white men came. First the explorer, then the trader, the missionary, the soldier and—when the American Revolution was over—the settler, with strength in his arms, courage in his heart and faith in His God.

Here at Fort Stanwix in 1788, a treaty was made with the Indians, which opened the way for the settlement of the Indian lands. In 1786 the Oriskany Patent which embraced a large part of Rome was subdivided and brought into the market. Two years later Fonda's Patent, consisting of 40,000 acres, was purchased by John Lansing, Jr., William Floyd, Stephen Lush and Abraham G. Lansing, all men of note. General George Washington too, was interested and became the owner of tracts of land in the towns of Westmoreland, Paris and New Hartford. Colonel Marinus Willett was owner of approximately 1,500 acres in or near the Steuben township where Baron Steuben held a large tract of 16,000 acres, granted him by the state in 1786, his claim covering land extending down near Fort Stanwix. From these facts, it can be seen what prominent men thought of this section. A good bit of prospecting for this particular part of the country had already been done by the soldiers

of Fort Stanwix—farmers at heart—who had let their eyes wander appreciatively over the good rich lands of Central New York, and had noted the virgin timber and remembered that the hills around abounded in springs of clear, cold water. Tempting facts when offered to the minds of ambitious New England farmers, struggling with stony fields. There were infinite possibilities in the lands to the west.

Fort Stanwix was far west, the frontier beyond which even the most venturesome had not taken their families. It was literally a howling wilderness thereabouts, beset with wild animals, Indians and lurking dangers, facts not so appealing but also to be considered. If a settlement were to be attempted, a goodly number of adults would be desirable, families where the children were nearly grown up and could be helpful members of the group. All these things were in the minds of the Wright Brothers, Ebenezer and Thomas, of Wethersfield and Sharon, Connecticut, who had married, respectively, the sisters, Grace and Martha Butler, and now had large families. Thomas had ten children; Ebenezer had six. The third Butler sister, Mary, was the wife of Willett Ranney and their eleven children were about all grown up, one of the daughters being the wife of Bill Smith. Quite a colony and all connected by marriage.

It was 1789, the very year the Constitution of the United States was adopted and the year following the first General Assembly of the Presbyterian Church of America, that the Wrights, Ebenezer, aged 47 years, and Thomas, now fifty-one, with their wives and children began their long trek from Connecticut to what was then the "far West." Fort Stanwix was their destination, situated at the Indian carrying place, a ridge of land which made up a great divide, on one side of which the waters of Wood Creek flowed westward into Oneida Lake, and thence into Lake Ontario. On the east of the carry, the river of the Mohawks moved circuitously toward the Hudson and with it swept majestically on into the Atlantic Ocean. This carrying place, on the almost continuous water route between the Great Lakes of the West and the Atlantic Ocean, held great promise of future importance.

The Fort was once again but a lonely outpost. Gathered around the site were five log cabins and one frame house. The Wrights were given a cordial welcome by the inhabitants. There is strength in numbers. The women found comfort and a sense of security in being near one another while the men were prospecting about and later erecting the simple log houses.

The Wright Settlement

The Wrights found a site they desired across the Mohawk River from "the Ridge" on land to the east and there began building their homes, return-

ing to the fort settlement each night. The story is told that although they started each morning with an adequate lunch, when they reached the river where they crossed on a log, Indians very often awaited them there and demanded the food. This was given, although with reluctance, rather than stir up hostilities.

The Wright Settlement grew. There was a veritable land rush in the next few years. Elkannah Watson visited Ft. Stanwix in 1791 and wrote in his journal: "Emigrants are swarming into these fertile regions in shoals, like the Israelites seeking the land of promise." Another writer of the time told of twelve hundred sleighs piled high with furniture, families, and kitchen utensils that passed through Albany in three days in the winter of 1795, heading for the Whitestown country. In the Wager Scrap Book is the story of difficulties encountered in those days even when one was traveling alone. Elijah Risley, who moved into this territory about 1790 was journeying westward from Albany with a sleighload of merchandise. The snow was deep and drifted in the valley where there were passages or cuts, sometimes rods in length, where it was impossible for teams to pass each other. In case of meeting, by some rule of right known to travelers, it was customary for one team to back out—a difficult thing to do—and allow the other to pass. A meeting occurred one morning in one of the deep cuts. The drivers differed on the question of priority of right of way. After some debate and warm words Elijah unloosed the harness, fed his horses, arranged the seat, got out his lunch box and proceeded as if preparing for a long rest as much as to say to his obstinate neighbor of the road "I am here to stay." Presently he discovered the other man quietly rolling himself in a robe as if to sleep. Time passed. Elijah, somewhat perplexed at the situation, bethought himself of a large family Bible he had purchased in Albany and getting it out, read through the history of creation and on through the account of the deluge making use of the opportunity to really study the book of Genesis. His neighbor hardly changing his position at length looked at the reader of the Scriptures and said in a serious tone: "My friend, you seem to have a very interesting book. When you have finished reading it I will thank you if you will kindly allow me to read it."

Family after family came from New England, particularly from Connecticut, and as so often happened at that time, those from the same township or state settled in the same pioneer neighborhood; otherwise loneliness might develop into an enervating peril, for the women especially.

When Daniel and Betsy Knight came, they courageously bought land on what is now Turin Road, but soon found it advisable to seek land in the

Wright Settlement so much did they dread the isolation and lack of neighbors. Daniel comforted himself in the necessary move by the fact that he sold his three hundred and sixty-two acres for sixty dollars more than he paid for them, a tidy sum in those days which he promptly put into the purchase of a yoke of oxen.

Willett Ranney, strong and valiant brother-in-law of the Wrights, with Mary Butler, his wife, had settled near and there was also Joshua Willes and Zerviah, his wife, and family from Tolland, Connecticut.

The men had been soldiers. They had fought in the Revolution because they believed in freedom of conscience, freedom of religion and liberty under the law. They believed in schools to teach the truth as they understood it. They believed in God and His Church.

The Original Covenant of 1793

1793 marked one of the dark hours in world history. The Reign of Terror was on in France. "I hate kings and queens. It is my religion" declared a French deputy. This seemed to be about the only religion that country had at the time. Whatever faith there was, was grounded in philosophy not religion and atheistic tentacles were reaching out far and wide. Warning signals were sounding in this country. Humble, reverent men, quietly began putting on their spiritual armor. With work hardened, gnarled hands, the pioneer settlers of Wright Settlement drew up a covenant to which they signed their names in September, 1793, in "Stuben," later in 1796 to be called the Town of Rome.

This covenant is a very precious document. Yellow and brittle with age, older than the town itself, it is carefully guarded as one of the important documents of this community. It is a promise to God to establish a church state, it is a revelation of their Christian fellowship to the inhabitants here, it designates by name "a keeper of the records and doings in ecclesiastical matters," it is a signed agreement among themselves, constituting an informal church organization. Without the assistance of priest or parson or lawyer, the heads of five pioneer families, members of Congregational churches back in Connecticut, subscribed to the following Covenant:

"Whereas in the Providence of God, we whose names are underwritten are becoming inhabitants together on the Mohawk River, in a settlement in the Township of Stuben, and being ourselves Christian professors and having certain relations to other Christian churches, in the several parts from where we came, and being desirous as soon as God in His Providence may open a door for the settlement of the gospel among us, to improve such a season and blessing, do for the purpose of preparing the way for effecting

they regular Ordain^d Ministers among us, together with the Baptisms that may be administred by them: to whom administred, and the Names of the Children Baptised. Which Enrollment or list is to be kept by the 1st Person and be Esteem^d as our Records and dealings in Ecclesiasticall Matters. till in the providence of God we are formed into some Church State. Dated Lisbon Sept^mbr 1798.

Willis [illegible] and Mary his Wife. In Covenant with the 2d Church of Christ in Middletown State of Connecticut.

Thomas Wright and Martha his Wife In Covenant with the 3d Church of Christ in Weathersfield State of Connecticut

Ebenezer Wright and Grace his Wife. In [illegible] Communion with the Church of Christ in Sharon State of Connecticut

Joshua Willes and Jerusha his Wife in Covenant with the Church of Christ in Falland State of Connecticut

Daniel W. Knight In Covenant with the Church of Christ in Lisbon In Connecticut

The Covenant of 1703

Any regular Ordain^d Ministers among Us. together with the Baptisms that may be administred by them: to whom administred, and the Names of the Children Baptised. Which Enrollment or list is to be kept by the 1st Person and be Esteem^d as our Records and doings in Ecclesiasticall Matters. till in the providence of God we are formed into some Church State. Dated Lisbon September 1798.

Willis [illegible] and Mary his Wife. In Covenant with the 2d Church of Christ in Middletown State of Connecticut.

Thomas Wright and Martha his Wife In Covenant with the 3d Church of Christ in Weathersfield State of Connecticut

Ebenezer Wright and Grace his Wife. In [illegible] Communion with the Church of Christ in Sharon State of Connecticut —

Joshua Willes and Lorraine his Wife in Covenant with the Church of Christ in Falland State of Connecticut

Daniel W. Knight In Covenant with the Church of Christ in Lisbon In Connecticut

The Covenant of 1793

any regular church [illegible]
the Baptisms that may be administred by them: to whom
administred, and the Names of the Children Baptised.
Which Enrollment or list is to be kept by the Sd Person
and be Esteem^d as our Records and dealings in Ecclesiasticall
Matters. till in the providence of God we are formed into
some Church State. Dated in Lisbon September 1793.

Hillel [illegible] and Mary his Wife. In Covenant with the
2d Church of Christ in Middletown State of Connecticut.

Thomas Wright and Martha his Wife In Covenant with the
3d Church of Christ in Weathersfield State of Connecticut

Ebenezer Wright and Grace his Wife In Church Communion
with the Church of Christ in Sharon State of Connecticut —

Joshua Willes and Jerusha his Wife in Covenant
with the Church of Christ in Falland State of Connecticut.

Daniel W. Knight — In Covenant with the Church of Christ in Lisbon
In Connecticut

The Covenant of 1793

Whereas in the providence of God we whose Names are under Written, are become Inhabitants together on ~~the South side of~~ the Mohawk River in a Settlement ~~in the Township of Mayburn~~ And Being our selves Christian professors, and having certain Relations to other Christian Churches in the Several parts from whence we came; and Being desirous as soon as God in his providence may open a door for the Settlement of the Gospel among Us, to improve such a Season and Blessing, Do for the purpose of preparing the way for the Effecting the same, Mutually agree; to Have our Names inrolled and the Standing, or Relation we stood in to the Churches from whence we removed, both of Persons in full Communion and those that are in Covenant, and our Certificates of the Same, as we have; or shall be able to procure them; hereafter Lodged or Inroll^d in this paper to be kept by Elnezer Wright Esqr or any other person we may hereafter Appoint. Who is desired also to take and keep a List of Any of the Inhabitants that may be hereafter Admitted to Covenant Relation by the ministers that comes Ordained Minister among Us Together with

the same, mutually agree to have our names enrolled and the standing or relation we stood in to the churches from where we removed, both of persons in full communion and those that are in covenant, and our certificates of the same, as we have or shall be able to procure them, hereafter lodged or enrolled in the paper to be kept by Ebenezer Wright, Esq., or any other person he may hereafter appoint, who is desired also to take and keep a list of any of the inhabitants that may be hereafter admitted to covenant relation by any regular ordained minister that comes among us, together with the baptisms that may be administered and the names of the children baptized; which enrollment or list is to be kept by the said person, and be esteemed as our records and doings in Ecclesiastical matters, till in the providence of God, we are formed into some Church state."

Dated, Stuben, September, 1793.

Willet Ranney and Mary, his wife, in covenant with the 2nd Church of Christ in Middletown, State of Connecticut.

Thomas Wright and Martha, his wife, in covenant with the First Church of Christ in Weathersfield, State of Connecticut.

Ebenezer Wright and Grace, his wife, in full connection with the Church of Christ in Sharon, State of Connecticut.

Joshua Willes and Zerviah, his wife, in covenant with the Church of Christ in Tolland, State of Connecticut.

Daniel W. Knight, in covenant with the Church of Christ, in Lisbon, in the State of Connecticut.

This cherished old document of our church marks the real beginning of this organization. It has been called the "Half Way Covenant." We might well have had this one hundred and fiftieth anniversary seven years ago. It would have been fitting. The organization of 1793 in all its essentials, under the primary significance of the word, church, "an assembly of believers," certainly constituted a church. The later date, 1800, was agreed upon by the founders as that year was marked by the presence of an ordained minister of the gospel, who in his wisdom and spiritual insight, could more completely shape up a church organization. Certainly, this first Covenant of 1793 is a prophecy of things to come.

It is not strange that the names Wright and Knight should be in both of the treasured documents—the Covenant of 1793 and the Covenant of 1800, when the "First Religious Society of the Town of Rome" was formed. Theirs was ministerial stock.

Ebenezer and Thomas Wright were sons of the Rev. Ebenezer Wright, native of the ancient town of Wethersfield, Connecticut, who after gradu-

ation from Yale College, was for many years pastor of the Congregational Church of Stamford, Connecticut, where he had the reputation of being "a powerful and useful preacher." The mother of the Wright brothers was Hannah Allyn, a descendant of Edward Doty, a member of the Mayflower band which had sought America to "worship God as they pleased." Prayer and worship had early been woven into the pattern of their lives, there to remain when the Wright brothers in their mature years sought new homes in the Oneida woods, a howling wilderness as the early bounties on wolves and other wild animals indicate. These were God-fearing men who carried their Bibles with them as they made their way up the Mohawk Valley in 1789 and 1790.

Daniel Wightman Knight came of distinguished church ancestry. He was a lineal descendant of Edward Wightman of Benton-on-the-Trent, the last martyr by fire in England, being burned at the stake in Litchfield, England, April 11, 1612, suffering death for religious liberty. Daniel Knight was a grandson of Valentine Wightman, the Baptist pioneer of religious liberty in Connecticut, of whom it is written, "Ministers sprang from the elder Wightman like branches from a fruitful vine."

Joshua Knight, brother of Daniel, came to Rome as a supply minister and preached eleven times before there was a regular minister and so marked an impression did he make upon one member of the congregation that when the subscription paper for a regular minister was passed around, M. B. Sizer wrote, "Two dollars if Mr. Knight remains, nothing without."

Men such as these, with their wives, desired a church where as a community they could worship God. The Lord had prospered them in their new homes, a school had been established, there was a grist mill, a printing press, three taverns and some stores, but no church. Certainly it was high time!

The Early Churches of the Area

According to the old records, at the opening of the year of grace, 1791, there was no church of any name in this immediate region. The Reformed Dutch Church of Herkimer marked the western boundary of church organization in this state. During the decade, churches were organized as follows: New Hartford, August 27, 1791, Congregational but became Presbyterian; Paris Hill, August 29, 1791, Congregational; Whitesboro, April 1, 1793, Presbyterian; Sauquoit, 1792, Methodist; Wright Settlement, September, 1793, Church Group Covenant signed by nine Congregationalists—later the First Religious Society of Rome; Paris Hill, June 16, 1797, Episcopal; Camden, February 19, 1798, Congregational; Utica, June 16, 1798, Trinity Episcopal; Norwich Corners, June 19, 1798, Congregational but became

Presbyterian; Waterville, December 19, 1798, Baptist; Rome, February 3, 1799, Methodist-Episcopal Church class; West Winfield, August 23, 1799, Congregational; Holland Patent, December 16, 1799, Presbyterian; Rome, September 28, 1800, First Religious Society of Rome, later Presbyterian.

The earnest practical piety of these New Englanders was concerned with the immorality, the profanity, and the drunkenness, and the murder in February of Eunice Peters by her husband, George Peters, a Montauk Indian, had really aroused Rome, which in 1800 now numbered 1,479 inhabitants. Then, too, there was much doubting of the Bible in this new country where "there's a tavern or grog to be had for every mile of the road."

Grace Wright pondered all these things in her heart and mind and was greatly pleased when she was told by Philomela, Benjamin's wife, that the Rev. Simon Waterman, of Plymouth, Connecticut, her father, was coming to their house for a visit. The Covenant of 1793 may have been brought out and looked over. Ebenezer had guarded the paper well. There were the words, the promise to God and themselves, "being desirous as soon as God in His Providence may open a door for the settlement of the Gospel among us to improve such a season and blessing." Now was the time for further action. Under the direction of the Rev. Mr. Waterman, a new covenant was drawn up by Joshua Hatheway, a veteran of the Revolution, a graduate of Yale, who had recently established himself in the community as an attorney.

Covenant of 1800

"Being Desirous of Walking with God"

We, whose names are underwritten, being desirous of walking with God in the enjoyment of all the special ordinances of the gospel, and enjoying the comforts of Christian communion as a church of Christ, agree to form ourselves into a church by professing to believe the following articles of faith and consenting to the following covenant with God and one another, viz.:

The Confession of Faith

1. We believe in one living and true God, who made and governs the world, and that this God is possessed of every possible perfection both natural and moral. We believe also that in the Unity of Godhead there are three distinct parts, the Father, the Son and the Holy Ghost, each being the same in substance and equal in power and glory.

2. We believe the scriptures of the Old and New Testaments are the word of God; that they were given by divine inspiration and plainly teach mankind their duty as moral agents and creatures accountable to God.

3. We believe God made all things for His own glory; that He does order and overrule all things both in the natural and moral world so as best to promote His own purposes and designs and that He made man at first holy in His image and happy in His favor. We believe also that all mankind universally have apostasized from God and fallen into a state of sin and misery; that the whole world is guilty before God, and all the human race by nature are children of His wrath.

4. We believe that God, the Father, from everlasting did appoint His son, Jesus Christ, our Lord, to be mediator between God and man, that He might reconcile sinners to God and obtain eternal redemption for them. We believe also that He did at the time appointed of the Father take upon Himself our nature; that He obeyed the law in our stead and died on the cross to make atonement for the sins of men.

5. We believe the way whereby any of our race came to have saving benefits by the Lord Jesus Christ is by receiving Him for their Prince and Savior, and believing on His name, and that all true believers in Christ will be enabled by supplies of grace from His spirit to die unto sin and to live unto righteousness and persevere in well doing until they shall finally receive the end of their faith, even the salvation of their souls.

6. We believe that Christ, both now and always will have until the end of time a church and a kingdom in the world; that He has appointed officers and ordinances in His church for the conversion of sinners and the edification of His saints. We believe also that there shall be a resurrection of all the dead, both saints and sinners and a general judgment when all of us and all the human race both the great and the small must stand before God at that day. We believe the wicked will be sentenced to an everlasting punishment and the righteous be received into life eternal.

The Covenant

Humbly sensible we are not our own but the Lord's, who hath made, preserved and redeemed us; we do in a serious and solemn manner before angels and men present our bodies a living sacrifice to God, and give ourselves wholly to Him in the gospel way, engaging by assistance from Him to cleave to Him with purpose of heart and to glorify Him by religiously observing all things whatsoever He had commanded us. We do also take the Lord Jehovah for our God and all sufficient portion. Christ we take for our Prince and Savior. The Divine Spirit for our Sanctifier and the Word of God contained in the Bible we take for our rule and practice. We do also give ourselves to one another, and covenant to watch over one

another, and to submit one to another our doing to the laws of Christ's visible kingdom and as becomes the members of Christian churches. We also promise to attend the public worship of God and the ordinances of the gospel together, while God in His providence, shall give us an opportunity therefor. We do also give our respective households to God and will use our best endeavors that they shall be brought up in the nurture and admonition of the Lord.

In testimony of our cordial assent to the foregoing articles of faith and of our solemn covenanting with God and one another we have hereunto subscribed our names thereon September 25, 1800.

Ebenezer Wright,
Grace Wright,
Joshua Hatheway,
Daniel W. Knight.

Christians, "desirous of walking with God," had little difficulty in expressing their faith. In those simple, sincere words—"We believe"—are the meditations and hopes of devout men and women. We believe—"There is one living and true God who made and governs the world," and again, "We believe Christ hath and always will have to the end of time, a church and a kingdom in the world." Strengthening, enduring faith, this faith of our fathers.

The Covenant was signed September 25, 1800. It was Thursday. With prayer and thanksgiving, the little group prepared for the Lord's Day, the following Sunday. Again, the old records take up the story, clearly written in the handwriting of Judge Hatheway.

"Rome, Lord's Day, September 28, 1800. The following persons signified their assent to the foregoing confession of faith and entered into the foregoing covenant, viz.: Ebenezer Wright, Dr. Matthew Brown, Daniel W. Knight, Joshua Hatheway, Solomon Rich, also Mrs. Colt, Mrs. S. Wright, Mrs. Colburn, Mrs. Gilbert, Mrs. Hays, Mrs. Hatheway, Mrs. Brown and Mrs. Rich (Mrs. Grace Wright having taken upon her the covenant a few days before). The Rev. Mr. Simon Waterman of Plymouth in Connecticut declared the foregoing persons thus congregated to be a Church of Christ, and in a very solemn, serious and affecting manner, administered the Sacrament of the Lord's Supper. Joshua Hatheway was appointed scribe for the church."

The place of the founding of this church was in the "upper room" of the house of Ebenezer and Grace Wright at Wright Settlement, about three

miles from the present site in Rome, on land which is now included in the Griffiss Air Field.

The First Religious Society of Rome, N. Y.

On the first page of the Trustees' Records in the firm, clear handwriting of Benjamin Wright, it is stated that the "Religious Society" met for the purpose of incorporating on January 11, 1802. Ebenezer Wright and Joshua Hatheway were the returning officers; Daniel W. Knight, John White, Oliver Smith, Benjamin Wright and Clark Putnam were chosen trustees. At this same meeting, it was voted that the name of the society should be "The First Religious Society of Rome." This title is worthy of analysis.

Predominantly Congregational, the founders, in the Covenant of 1793 and in the Covenant of 1800 and in the name which they gave their church (and which still holds in legal matters, such as titles to property, etc.), "The First Religious Society of Rome," deliberately waved away denominationalism and opened wide the door to all who might desire to worship with them. The simple confession of faith to which they signed their names is remarkable for its tolerance. It is one which can be subscribed to by almost every member of the Evangelical churches. Men of great faith, men of little faith, men of no faith at all, were to be included. There was nothing exclusive about this group. The society was to be a religious one and all interested in religion were invited to come and worship together. Saint or sinner, Indian or white man, Protestant or Catholic. And since for several years it was the only established church in the community, it is presumed that this early church was really a meeting place of varying faith. In this connection, the following facts taken from Annals of Oneida County (pages 393-395) by Pomeroy Jones, are of some interest.

> "Methodist-Episcopal Church—A class is believed to have been formed in what is now the 'Adams Neighborhood' as early as 1799, which continued in existence until a society was organized at the Ridge in 1803. It has not been ascertained at what time the meetings began to be held in the village. The society held its services in the Court House until 1828, at about which time the present church edifice was built.
>
> "Baptist Church—The records of this church commence 'with the summer and autumn of the year of our Lord 1817.' In August, 1826, a house of worship was commenced and was completed the next year.
>
> "Protestant Episcopal Church at Rome was organized and incorporated in 1825 by the name of 'Zion's Church, Rome'."

No one living at the time disputed the title. The First Religious Society

—There would be others. This was a young and growing community. Not all would think alike in this country where there was no state church and where there was religious freedom. There would be neighboring churches, of course. It is with deep and abiding satisfaction that one hundred and fifty years later, we note the records of the extraordinary tolerance and Christian thinking of these pioneers. This is part of the inheritance of the communicants of this church: "Faith of our Fathers, living still."

The First Meeting House

Even as those Christians of an earlier Rome, these Christian men and women had no house erected for public worship. They gathered where sanctuary could be found, usually in private dwellings in the village, occasionally in Wright Settlement, sometimes in the unfinished store of George Huntington (about opposite from where Stanwix Hotel is now), sometimes in Timothy Olmstead's house (where the Empire House is now on East Dominick Street). They were also known to have worshipped in Seth Ranney's barn, but after the public school was built (about where the City Hall is now), the congregation met in the schoolhouse for two or three years. A church edifice was most earnestly desired, however, and a regular pastor.

The time seemed propitious. The great migration had brought in ambitious, hardworking young men and their families, who had succeeded in pushing back the frontier, in clearing the land and they were prospering in various enterprises. Financial ability was strengthening. Moreover, the Religious Revival of 1801, which had started in the South and had swept northward, was sending powerful reverberations through the pioneer towns. Praise ye the Lord—in a fitting manner!

A meeting was called in the schoolhouse to discuss the idea. How much would it cost to build a church, simple in plan, but adequate for their needs? Some thought $2,500, some thought $3,000 would be necessary. This was a lot of money for those days—a formidable undertaking, perhaps too much for the resources of the settlement. Enthusiasm was waning and the project was in danger of being abandoned when it was brought for counsel to Mr. John Barnard, whose prompt reply gave a favorable turn to the question of the church building. "Yes, of course, build the church," said he. "It will do more good than all the laws you can put in force."

Land was purchased of Dominick Lynch for $180—the three lots which the church still owns with a hundred ninety foot frontage "adjoining the public square." We surmise that the phrase "public square" had something to do with the choice of the location of the church in the minds of those

staunch New Englanders who, time and time again, had longed for the sight of the beloved churches standing serene and white in the sunlight on the village green back home in Connecticut. A church steeple against the sky—this is a lovely sight in any land.

In 1800, Dominick Lynch had executed "a deed of trust" to the County of Oneida of the land included in what is now called the East and West Parks, the site of the Court House, jail and High School and named the tract the "public square." The deed stated that on the east side, the Court House and jail should be located and no other structure should be permitted. On the west side there should be a school and a church, the latter to be determined "by the vote of the inhabitants." This provision influenced the church society without a doubt and has contributed to the idea that the land was given for the church. It was purchased, according to the records, for $180. The land for the parsonage on North Washington Street was transferred to the Religious Society in 1807 by George Clark of Albany for a nominal sum of five dollars.

The Meeting House

Benjamin Wright, son of Grace and Ebenezer Wright, now well known for his ability as an engineer and surveyor, drew up the plan for "the Meeting House." It was fifty-five feet in length by forty-two in breadth, constructed of wood with good-sized windows with small panes of glass. There were two entrance doors facing Court Street—and two aisles within the church. The pews, seventy in all, exclusive of the galleries, were square. There were to be galleries on three sides. Low wide steps across the entire front of the church marked the entrance and in the steeple was the deep-toned bell. It was a simple, substantial house of God.

The subscription paper was passed around with the following results: J. W. Bloomfield, $150; George Huntington, $150; Benjamin Wright, $100; Peter Colt, $150; James Lynch, $150; Henry Huntington, $150; Mathew Brown, Jr. & Co., $150; Phillip Filer, $50; Stephen White, $50; Timothy Jervis, $100; Oliver Greenwood, $50 in "blacksmith work"; Jonathan Talcott, $50; John Barnard, $100; Gideon Butts, $50, "to be paid in labor and materials"; Daniel W. Knight, $50; Ebenezer Wright, $50; Daniel Butts, $25; Elihu Butts, $25; John Butts, $20; Zacheus Abel, $5; Sam'l A. Williams, $5 in masonry; Samuel Smith, $5; Grant Wheat, $5; Abiathas Seekell, $5; Amos Beecher, $20, "to be paid in materials or grain"; Allyn Wright, $30; Rufus Barns, $25; Thomas Selden, Jr., $10; Jessie Child, $10; Ebenezer Wright, Jr., $25; Hazel Lathrop, $5; Caleb Putnam, $50; Samuel Dell, $30; Parker Halleck, $30; William Lee, $10;

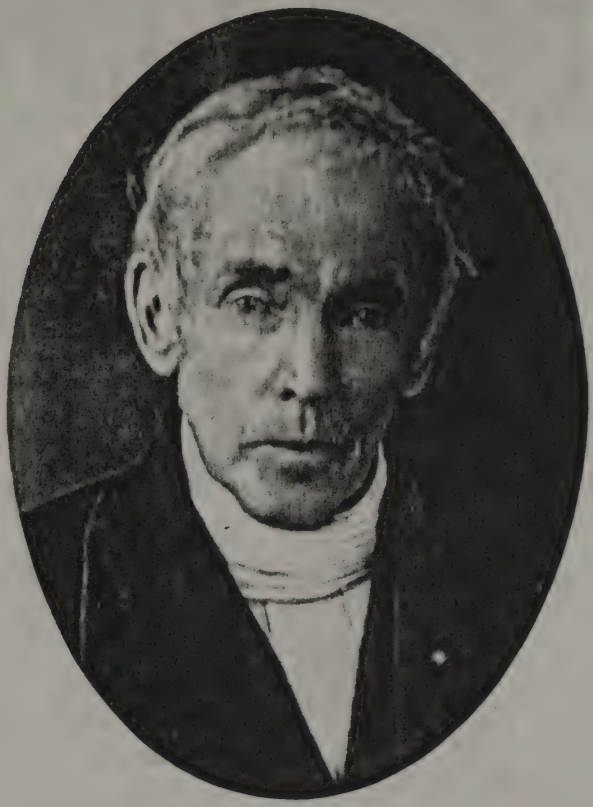
Ephraim Church, $10; Andrew Lasher, $5; Arba Blair, $20; William Wright, $30; George Greenwood, $10, "to be paid in blacksmith work"; David Putnam, $15; Joseph Easton, $5; Lewis Osborne, $5; Zelotus Lord, $5; Wm. Mitchell, $10, "to be paid in tin work"; Nathaniel Mudge, $10; Nath'l Delano, $3, "in work"; James Benedict, $5; Perry Stevens, $10; John Aph, $3; Edward Smith, $10, "in work"; Samuel Wright, $5; Aaron Barnard, $5, "in work"; Sam'l Hibbard, $10, "in masonry"; Morris Merrill, $5; Simeon Williams, $15; Ephraim T. Gilbert, $20, "in materials"; James Simpson, $25; Job Babcock, $10, "in boards"; Calvin Hurd, $5; Israel Baker, $1; John White, $10; Asa Bushnell, $10, "in grain"; Joseph Manning, $10, "in grain"; Nath'l Tracy, $5, "in grain"; Robert Fellows, $10, "in grain"; James White, $5, "in boards"; Timothy Kirby, $5, "in boards"; Silas Perkins, $15, "masonwork"; William Brewster, $5, "in grain"; Asa Walsworth, $3; Aaron Miller, $3, "masonwork"; Moses White, $20, "in lumber"; Wm. West, $20, "in brick"; Hezekiah Tilley, $5; William Reynolds, $15; Chas. Wylie, $15, "in merchant's goods"; John A. Walrath, $5, "in timber"; John Putnam, $10; Silas Matteson, $5; Benajah Matteson, $20, "in boards"; Oliver Smith, $15, "in boards"; Stephen Spencer, $8, "in boards"; Zaccheus Munsell, $3, "in boards"; Isaac Clark, $10; Aaron West, $5, "in grain"; John Driggs, $10; John Wright, $20; Amos Jepharson, $12, the former in boards, the latter in work; George Howke, $5, "in grain"; James Kenyon, $5, "in grain"; John Cole, $15; David Arnd, $5, "in whitewashing"; Asa P. Tyler, $10; Dudley Dealing, $2; Abel Burrows, $4, "in shingles"; John Marshall, $5; Michael Briggs, $4, "in grain"; David Matteson, $4, "in grain"; Jonathan Brainerd, $30; Daniel Kirkland, $10; Bartholomew Dunn, $10, "in joiner and carpenter work"; Gideon Jones, $10.50, "in carpenter work"; J. House, $10.50, "in joiner work"; Joseph Wright, $50, "in boards and timber"; Joshua Hatheway, $50, "and $100 in bill of costs, if when retained it is expressed that the cost is to apply towards the building of the meeting house." Israel Denio, $10.50, "in blacksmith work"; Stephen Clark, $4, "in grain"; William Hanford, $5; Solomon Williams, $15; Asa Frink, $5, "in timber"; Simon Matteson, $5; Thomas Gilbert, $30, "in lumber and brick"; James Tryon, $2, "in boards"; Gershom S. Hanford, $10; Elkhanah Humphreys, $5; Isham Simons, $25, "in materials"; Oliver Weston, $8; Caleb Hammill, $20; Stephen Hayes, Sr., $5, "in work"; Thomas T. Mainfour, $5, "in laying shingles"; James King, $5; Gates Peck, $8; Sela Sanford, $10; M. W. Gilbert, $10; Frank Hanford, $10. Total, $2,944.

There being a deficiency, another paper was drawn up dated May 11,

1808, by which the subscribers agreed to pay the sums below to finish and paint said meeting house—the subscription not to be binding until $350 was subscribed; Henry Huntington, $50; John Barnard, $20; Benjamin Wright, $20; Geo. Huntington, $20; M. Brown, Jr. & Co., $20; P. Colt, $20; J. W. Bloomfield, $20; Phillip Filer, $10; Samuel Dill, $5; Timothy Jervis, $10, "in joiner work"; George Greenwood, $2; Anthony Smith, $2; Oliver Greenwood, $10; William Mitchell, $3; Wm. Wright, $5; Wheeler Barnes, $5; Perry Stevens, $2; Elijah Worthington, $20, "to be paid in hats"; Samuel Hibbard, $2, "in work"; Joshua Lamphier, "stove pay"; Asa Hamlin, $5; Thomas Danforth, $1; Jacob H. Walrath, $10, "in goods"; Moses Fish, $10, "in grain"; David Griggs, $10, "payable in *whiskey*"; Smith Humphrey, $10, "in work"; James Lynch, 10 gallons linseed oil, say $10; Ebenezer Wright, $3; Daniel W. Knight, $2; Daniel Butts, $1; John Butts, $1; Gideon Butts, $4, "in materials"; Elihu Butts, $1; Silas Wightman, $2, "in grain"; Daniel Kirkland, $1, "in grain"; Silas Perkins, $2.50; Caleb Hammill, $10; Augustus G. Baker, $1; Saben Barker, $1; E. T. Gilbert, $2; Chas. Wylie, $2.50. Total, $373.

Peter's words 'Silver and gold have I none, but what I have, give I thee" are made manifest in these old subscription papers as is also much of the occupational activity in the early years of the town.

By now they had a parson, a regular minister, the Reverend Moses Gillett. During the years 1800-1806, the church had various supply ministers, itinerant pastors or visitors to the neighborhood, such as the Rev. Joshua Knight and Dr. Waterman. Others were the Rev. Bradford Marcy, the Rev. Mr. Miles, the Rev. Peter Fish, the Rev. Mr. Wight, the Rev. Mr. Clarkson, the Rev. Mr. Simons, and the Rev. Mr. Taggert. The Rev. Henry Ely served quite regularly in 1802 and was voted $212 by the trustees. He supplemented this by conducting a young ladies' boarding school, advertised in the *Columbian Gazette* as one designed to "inculcate accomplishments and calculated to refine." Judge Hatheway and Timothy Jervis were the references offered. The salary paid the Rev. Ely in 1802 was at the rate of $5.00 per Sunday, exclusive of horse hire. 1803 must have been a rather poor year, as the salary dropped to $191.00 in all, and this was "paid in wheat, pork or money." In 1804 and 1805, the trustees were authorized to supply the pulpit for the Sabbath, $7.00 being the limit. $6.00 was the fee paid in one case, the parson providing his own board and horsekeeping.



The Pastorate of the Reverend Moses Gillett
1807 — 1837

It was the 4th of October, 1806, that the trustees, Messrs. D. W. Knight, Gideon Butts and John Bloomfield, contracted with the Rev. Moses Gillett to preach for the society for three months, for which he was to receive $7.00 per Sunday, plus the expense of keeping his horse. They liked the young preacher, a native of Hartford, Connecticut, and a recent graduate of Yale (1804) where he had been a classmate of the Southern statesman-to-be, John C. Calhoun. They liked his preaching too. He had pursued his theological studies as many did, in those days, privately, under the Rev. Asabel Hooker, as his pastor teacher. Moses Gillett was a man of decision. He did not hesitate to accept when he received the call to be the pastor at

an annual salary of $500, which the trustees had taken the precaution of raising, this in 250 shares of two dollars each.

A congregational council of neighboring pastors and trustees met at three o'clock on the afternoon of Tuesday, the 13th of October, for the purpose of ordaining and installing the young parson. The eight ministers were—

Revs. Eliphalet Steele, Paris Hill
James Southworth, Bridgewater
James Eells, Westmoreland
Samuel Snowden
Israel Brainerd, Verona
Amasa Cook
Oliver Wetmore
James Carnahan
then the pastor of the associated churches
of Whitestown and Utica

The eight delegates were Elijah Dresser of Paris, Solomon Wright of Western, Jacob Hart of New Hartford, Andrew Hackley of Bridgewater, David Fancher of Verona, Walter Cone of Westmoreland, David Thurston of Whitestown and Joseph Prince of Holland Patent. The Rev. Mr. Steele was chosen moderator, the Rev. Mr. Carnahan, scribe.

Modestly, the Rev. Mr. Gillet presented evidence of his church membership and his license to preach and the "council proceeded to the examination of the pastor-elect as to his knowledge of natural and revealed theology, as to his acquaintance with experimental religion and as to his views in undertaking the office of the gospel ministry." Having obtained satisfaction concerning these subjects, as well as his ability to teach and defend the doctrines of the Gospel, they unanimously voted to ordain and install him the following day, October 14, 1807.

As the time of the ceremonies approached, the dignified procession of churchmen moved slowly up James Street to Court Street from the meeting place on East Dominick Street in Timothy Olmstead's house where the council had been held. The congregation had already gathered within the church, still unfinished. A carpenter's bench served as the pulpit. Temporary seats had been brought in, just some heavy planks. Quiet joy filled the sanctuary, lighting up the faces of those assembled. They might have sung—

"When all Thy mercies, oh, my God,
My thankful soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

We do not know that they did, but somehow they must have felt that the Lord had them in His keeping. They had a church at last, the village had a House of God. How they had longed for it! How they had worked for it! Reverently, they bowed their heads as the Reverend Oliver Wetmore offered the introductory prayer for the ordination of their first regular pastor. The program also included the sermon preached by the Rev. James Eells from the text, 1st Timothy 4:16, "Take heed to thyself and to thy teaching, continue in these things, for in doing this, thou shalt save both thyself and them that hear thee." The Rev. Mr. Steele gave the ordaining prayer, the Rev. James Carnahan, subsequently, President of Princeton, offered the concluding prayer.

In 1808, soon after Mr. Gillett's installation, the new church edifice was completed; the Rev. Israel Brainerd, an ancestor of the family which is still worshipping with us, preaching the sermon. Daniel W. Knight was the first deacon. His son was the first child baptised in the church. In adult years, he too became a member of the Session and was invariably called "Deacon Daniel."

Swiftly the church began to grow. Like a beacon on a hill, the meeting house brightened the lives of those around it. There were thirty-four members when the Rev. Mr. Gillett began his pastorate, eleven men with their wives, ten wives whose husbands were not communicants, one widow and one man whose wife was not a communicant. Of the latter, it is written that she led a worthy life, possessing the virtue of neat and orderly housekeeping in a very eminent degree and that when she came to die she said that if she could relive her life, she would spend less time on her knees with the scrubbing brush and more on her knees in prayer.

For thirty years the Rev. Moses Gillett was our faithful pastor, receiving into the church on profession of faith, 709 members. The church records which he kept are a veritable treasury. Gleaming like gold are facts which enlighten the history of this community. Turn the pages of these old record books and there find the names of the first settlers. They knelt often in prayer, asking counsel of their Heavenly Father, they held prayer meeting on Saturday night to prepare themselves for the Sabbath which they remembered to keep holy. They sought the Bible for the names for their children, whom they carried in their arms to the sanctuary to be baptised. Their

joys and sorrows are revealed. Love and courage, sin and salvation are there. Study the lines, and the names written so painstakingly in enduring black script become men and women and children of flesh and blood with the snows of many winters and the fragrance of early summers illuminating their lives.

Of the marriages, the first the young preacher had, was that of Ephraim Gilbert and Mariah Balluss, October 25, 1807, just a few days after his ordination. What did Mariah do with the dollar, the minister's fee, which Moses Gillett handed back to her? We wonder. These old records translate into vivid events as one reads along, a familiar name now and then catching the memory. On September 19, 1808, George W. Clinton and Anne Floyd, the son of Vice President Clinton and the daughter of General Floyd, one of the signers of the Declaration of Independence, were united in marriage. Was it a lovely autumn day in the Mohawk Valley so long ago? The record does not say.

On January 1, 1818, occurred the wedding of Agrippa Martin and Louisa Bushnell. Little did they realize then that a "Prairie College" in the middle west, years later, would list them among its pioneer founders.

On December 9, 1828, are the names of Benjamin H. Wright and Henrietta D. Huntington, old families of the young community, being united in marriage; her father, the President of the Bank of Utica, but a resident of Rome; his father, the Benjamin Wright in whose honor the "Chief Engineer," the first boat on the Erie Canal was named.

Romance, adventure, happiness, gleam across the early pages, but tragedy and sorrow too are found. Death swept away mothers and little children—too often. In 1809, the entire list of recorded deaths is as follows: Vol. I, page 122.

1809—	Jan.	20	Mr. Rowley's child.
	March	22	Animissa Talcott, daughter of Jonathan Talcott, aged two years.
	March	25	Mr. Benedict's infant child.
	April	3	Mrs. Miles.
	June	27	A child of Geo. Olcott.
	Aug.	23	Mary Huntington.
	Aug.	25	Mr. Stratton, drowned.
	Aug.	28	Priscilla Wylie.
	Aug.	29	A child of Nath'l Tracy.
	Oct.	24	A child of Martin Graves.
	Dec.	15	A child of S. Matison.

Inconspicuous items arouse interest too. In 1811 two trustees were empowered to find "someone to open and shut the meeting house and to sweep the floor"—the pay to be $7-¼ a year.

These were busy rewarding years. A group under Mr. Henry Huntington's suggestion expressed appreciation for the minister's good work in a very practical form. A subscription paper dated Rome, the twentieth day of April, 1811, reveals:

"The subscribers being desirous to aid the Rev. Moses Gillett in purchasing or building a house—in consideration of our friendship towards him and as a reward for his faithful services in this Society, do severally promise to pay him the sums set to our names respectively in three equal installments, at two, four and six months from date—it is, however, expressly provided that this subscription is not to be binding unless the sum subscribed shall in the whole amount to seven hundred and fifty dollars.

H. H.	$200
B. Wright	75
Wm. Wright	25
Geo. Huntington	75
C. Hammill	9
Stephen White	25
Allen Wright	10
John W. Bloomfield	75
Arba Blair	20
Rupert Barber	4
C. Hanford	10
Lynch, in acc't with G. Huntington	25
Samuel Dill	10
Elijah Worthington	20
John Barnard	20
M. Brown	75
James Sherman	10
Wheeler Barnes	25
M. W. Gilbert	20
John W. Lynd	6
Samuel W. Andrews	6
Amos Flint	6
	$751

There it was in black and white. The parson had his place in the community. His home was known not as the parsonage, it was "Mr. Gillett's place." From an old map of 1810 in Durant's *History of Oneida County*, published in 1878, it is learned that Mr. Gillett's house stood on the site of the brick block then near the Universalist Church, now the Jewish Synagogue, but because it "was difficult to ascertain whether this house was built before or after 1810, it has been omitted from the map." This old subscription paper of ours now proves that it was not built until 1811. Hidden away in a family trunk containing papers belonging to Mr. Henry H. Huntington, this old piece of yellowed paper contributes its decisive bit of information to historical research one hundred and forty years later.

The map of 1810 shows Washington Street without a house from the one belonging to Marinus Gilbert, who lived in a small frame house on the northwest corner of Dominick and Washington Streets, up to Court Street. "James and Dominick were the main and practically the only streets. James Street did not run farther south than the present (old) railroad track, as all below that was a miry swamp. Liberty and Court Streets were opened between James and Washington but no further. The foregoing with the Whitesboro Road and the Floyd Road, which used to be the Indian path to Oswegatchie were the only opened streets at the time we write of." (1800-1810). In general, the land had been cleared from the Lower Landing on the river up to the high land near the site of the present St. Aloysius Academy to the Presbyterian Church, west to Washington Street and down to Dominick Street. Cattle were pastured up Washington Street to the present site of the Jervis Library. The church found it necessary to enclose its property with a picket fence with a double gate.

About this time (April 22, 1815), the church itself received a gift. Moses Sayre gave a cemetery. This is the corner lot nearly square in form and containing approximately one-half an acre of land, bounded northerly by a road leading to Oneida Castle and westerly by a road leading to Westmoreland. About opposite the State School, this property was given for the purpose of a burying ground and for no other use whatsoever. Reserved forever was a place for the burial of the family and assigns in such parts of the yard not previously occupied. Also conveyed was the exclusive right of pasturing sheep, which appears to be one of the purposes to which the gift has been put. There was no hearse then in the town. The body was carried to the grave in a crude box on the shoulders of men or a rough platform wagon was used and the corduroy road through the swamp to the south of Rome was often impassable.

Old Time Discipline in the Church

There was disappointment and discouragement, too, in the early pastorate of Mr. Gillett. The records show for a time, an almost steady line of cases of the church disciplining members for conduct unbecoming to communicants. A frontier town to some offered release from the restraints and conventions of civilization. Mr. Gillett was young, orthodox and pious and must have been sorely troubled at times by the use of intoxicating drinks —"ardent spirits" being the usual phrase and sometimes it was ardent spirits that were not liquid. Allowance of personal habits that were a scandal to the cause of morality were not allowed to pass unnoticed or unpunished.

Discipline was well ordered. Individual members of the church brought the particular fault or indiscretion to the attention of the culprit. This was the so-called "first step in labour." If the remonstrances proved of no avail, a committee was appointed by the church to interview the sinner. This was the second step in labour. If this failed, pressure was applied. A citation was sent to him to appear before the congregation at a certain time. Here he could defend himself and have the assistance of anyone he might choose to so defend his interests or such a person would be appointed by the congregation if the culprit did not attend. Witnesses were questioned. At the close of the trial, a vote was taken and if the charges were sustained, suspension of the privileges of the church or even excommunication followed. Presbyterianism was no easy going religion. An appeal of the case could be made, and often was, to an ecclesiastical council of ministers invited to review the case.

Another principal cause for discipline was absence from worship in the meeting house on the Sabbath. Members guilty of open violation of the fourth commandment could expect to be reprimanded. In fact, a certain Mr. T. was surprised and even a little disappointed when he was brought up for discipline, that his absence from the usual place of worship had not been noticed for nearly a year. In 1831, charges were brought vs. Mr. G for—

"(a) breach of covenant in neglecting to attend public worship for nearly two years.

"(b) breach of the Sabbath in cutting wood and frequently making ordinary visits on the Sabbath.

"(c) calling at Ford's Tavern on the Sabbath in February last, and drinking spirits or cider with company in the barroom."

Mr. G. confessed to his vices and repented but after several attempts, failed, and was excommunicated.

For visiting on the Sabbath, in the case of Mr. I., Deacon Goodwin stated that "on the second step of labour" he had taken with him John W. Bloomfield and Asa Hamlin. Mr. I. admitted he had not been in church regularly, that on this particular charge he had been in Vienna on Saturday to visit his friends and returned on the Sabbath, toward night. On being questioned, he acknowledged he had done this more than once or twice, and he also stated that he started back not until "the sun was three hours high Sabbath afternoon." They inquired of him if he did not ride down with some company on the Sabbath to see the lake. At first he denied that he did. But afterwards he confessed that he rode with his wife and several others to see Oneida Lake on the Sabbath. Much conversation was had with him. He acknowledged he was wrong. Admonition was given him and an injunction to attend the next church meeting.

Admonition was given Brother D. for use of language forbidden in the Word of God, and to Mr. S. for double-dealing and duplicity during the courtship of two young ladies. Another was reprimanded for cutting Mr. H.'s harness and yet another, a farmer, for watering the milk. Church discipline often saved the trouble and expense of a lawsuit, since it was maintained that as these brethren had covenanted to obey the laws of Christ and submit to the wholesome discipline of His Church, they ought not to resort to a civil court till Justice was refused by the church.

A Pioneer Sabbath School

The first Sabbath School in Rome, probably in Oneida County, was started early in 1816 by Mrs. George Huntington with a class of twenty girls. Soon a boy of sixteen, a stranger from Canada, applied for admission, but could not be received because the school was exclusively for girls, whereupon Mrs. Huntington suggested the importance of another school for boys and a Mr. Miller offered his sadlery shop for such a school. Mrs. Huntington was helpful in another case, that of a town character who was a problem as to his status quo in the community. It seems that the man had been in the habit of arising early and visiting all the stores, awakening the clerks, each of whom rewarded him with a dram of rum. By the time he had completed his rounds, he was in a woeful condition. Some of the women took an interest in him and gently urged him to come to church, which he promised to do upon the condition that he might sit in Henry Huntington's pew. This was arranged. It is said that the old fellow became converted, learned to read his Bible in Mrs. Huntington's school and ever after lived a sober and righteous life.

Children accompanied their parents to church. The Rev. Thomas Brain-

erd, a convert of our church in his young manhood and later the distinguished pastor of the Pine Street Church, Philadelphia, in his book—"Life of John Brainerd"—wrote thus of a boy's training usual at that time: "At a sufficient age, no caprice, slight illness nor any condition of roads or weather was sufficient to detain him from church. In the sanctuary, he was required to be gravely attentive and also on his return to give the text. From sundown Saturday evening until the Sabbath sunset, his sports were all suspended and all secular reading laid aside while the Bible, the New England Primer, Bunyan's 'Pilgrim's Progress' and Baxter's 'Saint's Rest' were commended to his ready attention and cheerfully pored over."

Sunday Schools are said to be nurseries for revivals. Three followed —in 1819, 1823 and 1825-1826, bringing many new converts to the church, but the greatest of these, by far, was the revival of 1825-26.

The year of Our Lord 1825 was a memorable one in the town which had taken upon itself the name of the Eternal City, reminiscent of ancient glory and Christian sacrifice. Here in Rome, the first spadeful of dirt in the building of the Erie Canal had been dug by Judge Hatheway. And now, the great Western Canal was completed and with drums beating and cannon booming, the inhabitants cheered as Governor Clinton and his party carried the keg of Erie water from the Great Lakes to Albany. There were visitors galore in 1825. General Lafayette, the great little Frenchman, friend of Washington, arrived here in Rome on one of the scheduled stops on his year-long trip as guest of our nation. Men, women and children from miles around thronged into the town to join in the ovation. A committee was appointed by the village to act as a reception committee. George Huntington, Henry Huntington, Joshua Hatheway, Bill Smith and William Wright greeted the General and his entourage about ten o'clock in the evening of June 9 as they disembarked from the boat and by the light of tallow candles accompanied him with others to the American Hotel at James and Dominick Streets where Mr. Wheeler Barnes, a prominent Rome lawyer, made the address of the evening and the General held a levee.

This was not the first time Lafayette had visited here. In 1784, at the treaty-making council with the Iroquois Indians, he came to Fort Stanwix as an ambassador of good will. With Clinton, he had marvelled at the oratory of Red Jacket objecting to the ceding of Indian lands, had noted the wisdom and the dignity of Cornplanter, and had kept these things in memory for forty years. This second visit was brief. He did not spend the night here as he was expected in Oriskany at the home of Colonel Gerrit Lansing, who had served under him at the surrender of Yorktown. Reluctantly, after the

speechmaking and the handshaking, the General was escorted in a triumphal procession of citizenry and soldiers to the boat that was awaiting him.

The Finney Revival

The third event, and certainly the most important of these in the history of our church, was the revival of 1825 and 1826, quaintly called "the refreshing shower of grace," a revival made sensational by the coming of the Rev. Charles Grandison Finney. Up to this time, it had been thought that revivals come as showers do, sometimes in one town and sometimes in another, and that ministers could do nothing more to produce them than they could make rain come down on their own town when it was falling on a neighboring town. There was little thought of promoting a revival. It happened in God's good time. But times were changing. Human influence could be noted too. The shower of grace of 1825-26 did not pass by this congregation. It proved to be quite a downpour.

Charles Finney was an evangelist who was to call the laborers from the field, the blacksmith from the forge, the housewife from the kitchen, and the professional men from their offices into the church, there to consider the things that are eternal.

As a boy, Finney had grown up in Oneida County, but later moved with his parents to northern New York, and in Adams in 1821, he was looked upon as a rising young lawyer of considerable brilliance, even if somewhat skeptical of religion. His conversion was sudden. In the light of day in a busy street, a vision of Christ came to him, transfixing him to the spot where he stood. An inward voice was saying, "Then shall ye go and pray unto me and I shall hearken unto you. Then shall ye seek me and find me when ye shall search for me with your whole heart." After hours of high sensitivity and deep-searching prayers, he was back in his office and there received a mighty baptism of the Holy Ghost. "Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul—like a wave of electricity—like the very breath of God." Thus Finney, in writing his Memoirs many years later, after he became president of Oberlin College, describes the most sacred day of his life. He felt himself to be commissioned of God. He gave up the practice of law and began studying for the ministry. About four years later, Finney, now duly licensed by the Presbytery, was returning to the north country from Utica when he stopped off in the village of Western to see the Rev. George Gale, his former theological teacher.

It was late November. The weather was becoming very cold. Echoes of his success as a revivalist had preceded Finney and gradually the little church where Finney preached for his teacher began filling up with people from Wright Settlement, Elmer Hill and from Rome. Finney was a sensation. If there were "any who came to scoff, they remained to pray." This beginning of the Revival was compared to the few scattering drops before a mighty rain, which was to instigate the overwhelming flood of salvation that was later to pour down the valley.

At this time, the Rev. Moses Gillett, pastor of the Congregational Church in Rome, according to Finney's Memoirs, "hearing what the Lord was doing in Western, came with one of the prominent members of his church to see the work that was going on." They were both greatly impressed. Mr. Gillett invited Mr. Finney to exchange pulpits with him and the following Sunday it was arranged. The revival in Rome began with much power. The gentle refreshing shower was deepening in intensity.

"What praying persons are there in this neighborhood?"—was one of Finney's first questions, and immediately he set about to look them up. He believed nothing could be accomplished in promoting a revival except through prayer and by special aid of the Divine Spirit, and he always tried to secure united prayer for the outpouring of the Spirit. Extraordinary circumstances prevailed. There was a growing solemnity throughout the town, a sense of awe—that God was here in a peculiar and wonderful way. Ministers came in from neighboring towns and expressed great astonishment at what they saw and heard, as well they might. Night after night Romans sought the "anxious seats" where they could be personally counseled. Inquiry meetings were held. Many were under deep conviction and conversions followed, literally, by the scores. On the 12th of March, 1826, a day long to be remembered, one hundred and eighty-four persons joined our church at the same time. Every available space was taken, the aisles and galleries were filled. Assisting the minister were the Rev. George Washington Gale and the revivalist. Mr. Gillet reported, "All classes of persons were affected. Four lawyers, four physicians, all the merchants who were not professors before and men of the first respectability in the place are hopeful converts."

According to Finney's Memoirs (Page 167-168), "Mr. H. who lived in Rome was a very prominent citizen, head of society there in point of wealth and intelligence, a very moral and respectable man, but skeptical. He was president of a bank in Utica and used to go down to attend the weekly meeting of the directors. On one of these occasions, one of the other men began to rally him on the much talked of occurrences in Rome. Where-

upon Mr. H. remarked, 'Gentlemen, say what you will, there is something very remarkable in the state of things in Rome. Certainly no human power or eloquence has produced what we see there. I cannot understand it. You say it will soon subside. No doubt the intensity of feeling that is now in Rome must soon subside or the people will become insane. But gentlemen,' he said, 'there is no accounting for that 'state of feeling' unless there be something divine in it'." Finney goes on to record that Mr. H. himself was made a special object of prayer one afternoon, and that evening he came to meeting—"I chose my subject and preached. The word took a powerful hold—at the close of the meeting Mr. H. was one who came deliberately, solemnly forward and reported as having given his heart to God."

Even the minister's wife came in for special intervention. Mrs. Gillett was of a devout church family. Her brother was a noted missionary. But somehow she gained the impression that she was not "one of the Lord's elect." Her husband and their guest, the revivalist, were reassuring but there was no lifting of the heavy burden of her fixed idea. Then one fair morning the dark shadow of her fault was made visible. Always she had loved to adorn herself with jewelry, a bright ribbon or even a flower in her hair. Suddenly she remembered that the preacher saith "Vanity of vanities; all is vanity." She found the difficulty within herself. It was fondness for dress which stood in the way of her salvation. With her face aglow she renounced personal adornment—and found peace and joy in her conviction.

In a letter to her daughter, Lucy, dated Rome, January 17, 1826, calm, straight-thinking Catherine Huntington wrote, "Such a revival of religion as perhaps no one here has ever witnessed before—it may be said truly, the Lord is with us and by His mighty power renewing the hearts of the sinful children of men—it almost seems as if the immediate presence of the Almighty was walking our streets and saying to each one 'pull the shoes off thy feet, for this place where thou standest, is holy ground!' "

The meetings continued for approximately five or six weeks, two a day for the most part, the meeting house being filled to capacity each night. Young people in particular drove into town from miles around to attend the meetings and to give heed to the exhortations of the exangelist. From Boonville, Camden, Verona, Holland Patent, Whitestown, Utica, Sangerfield and Clinton, they came and as a result, interest in religious matters was at high tide all over the county.

Finney sang well. The men and women he was praying for sang well, many of them. One of their important social diversions was the Singing

School and probably they already knew the catching rhythm of that old hymn of redemption:

"Come friends and relations, let's join heart and hand
The voice of the turtle is heard in our land;
Let's all walk together and follow the sound
And march to the place where redemption is found.

"The place is hidden, the place is concealed
No mortal can know it until 'tis revealed;
The place is in Jesus, to Jesus we'll go
And there find redemption, from sorrow and woe."

On and on until redeemed from sin and redeemed from death, redeemed from corruption and redeemed from all woe. Mr. Gillett finally reported, "So far as my congregation is concerned, the millenium is come already. My people are all converted. Of all my past labors I have not a sermon that is suited to my congregation, for they are all Christians."

Sunrise prayer meetings took place for several months; no open immorality was tolerated in the community for some time. The good work was spontaneous, powerful and overwhelming.

And then came the reaction. As Finney continued on his way throughout the state "with his plain, pungent and faithful preaching," opposition, some of it due to jealousy, some to honest conservatism, began to develop. "Ministers and laymen alike were irritated by his provoking directness. They found his voice too penetrating and arresting, his remarkable hypnotic eyes too magnetic and his dramatic and realistic description of Hell's torments too disturbing. They opposed his stinging denunciations of individuals and institutions. They objected to his singling out particular persons as objects of condemnation or prayer. Particularly did they decry all groaning and weeping in prayer, the institution of the praying or holy band of lay assistants and of the anxious seat at the front of the church for the hopeful inquirers and the participation of females in promiscuous prayer meetings. These were the much debated new measures." (Quoted from Robert Fletcher—A History of Oberlin College.) Particularly obnoxious were female prayers and exhortations in meeting. Women praying in public! They will be preaching next!

The church here in Rome felt the repercussions—it had some of its own. Finney was a man whose influence in the affairs of our church was felt even

more than the records show. As "an awakening preacher" no fault was to be found with him, but there were misgivings as to his methods, his manners and his theology. Catherine Huntington in another letter to her daughter, Lucy, wrote—"His measures are many of them peculiar to himself and I cannot approve of all he has done." Perhaps she was present when Mr. Finney was introduced to Grace Wright and said, "Grace Wright, Grace Wright, how that name would sound in Hell!" Nor did all of the members of the church agree with his preaching. Orthodox Calvinists could not. In a pamphlet entitled "A Narrative of the Revival of 1826 in the County of Oneida," published in Utica in 1826, the revival in Rome is given great importance. It marked the beginning of Finney's permanent success as an evangelist and contains the reports of various ministers as to the effect on their congregations. A remark on the fly leaf pencilled by some reader is illuminating. It reads, "A local Presbyterian controversy of national importance," referring to the impending struggle between the Revivalists and the Anti-Revivalists, the New School measures and the Old School. In the following decade controversies were to arise in the synods, the presbyteries and in the individual churches. In 1837-38 even the great Presbyterian Church, after prolonged and bitter controversies caused for the most part by the problems which arose as the Church expanded westward, was split in twain.

Church policies and even church doctrines were changing. Although he was known as "a new measures" advocate before he became President of Oberlin, at the time Mr. Finney was in Rome there was divergence but not division of opinion. The schism in our local church did not take place until a little later. The immediate cause seems to have been due to a Mr. Littlejohn, a missionary whom the Presbytery, meeting here in Rome, hesitated to license. The Revivalists even threatened "if he were not employed, to divide the church and build another meeting house."

The formation of a second church did begin in 1830. Eighty-six persons formed the nucleus of this new church. The reasons given are stated by them in the following words:

"The church in Rome is large, being composed of about 500 members and the population of the town is 4,300. We believe, therefore, that the field is sufficiently extensive for the support of another minister of the gospel and we deem it our duty to use our utmost exertions, depending upon our Divine Master to extend the influence of His Kingdom around and in the midst of us." To the parent church they wrote, "We have undertaken this object with a view as we hope, to the promotion of the Kingdom of the

Redeemer and it being necessary that the professed people of God should be connected in visible relation as a church and we being desirous of enjoying that privilege, do now request your consent that we withdraw from your communion in order that we may be formed into a separate church, should the Presbytery think it advisable to grant the request that has been presented to them for that purpose."

The Mother Church voted to interpose no objections and the new organization was achieved January 12, 1831. "Pray for the peace of Jerusalem," Psalm 122:6 was the text chosen by the Rev. Leverett Hall of Augusta, called in to preach that day.

The Second Congregational Society of Rome, calling themselves "the New Lights," held services in the Court House until their "neat and commodious House of Worship" (on Washington Street, the west side, between Court and Liberty Streets, about across from No. 2 Engine House) was erected. For over sixteen years the Second Church continued its work, meanwhile maintaining friendly relations with the Mother Church; the distinguished Rev. Albert Barnes, native of this community, preached to the double congregation; concerts for the Sunday School were held in common. Their membership grew until there was a roll of three hundred and fifty members. Various ministers, supply and settled pastors, occupied the pulpit of the Second Church—the Rev. Messrs. Erastus Nicholas, Daniel Nash, John Waters, Jacob Helfenstein, Avelyn Sedgewick, Theodore Spencer, Herman Norton, Benjamin Campbell, Charles Jones, and lastly, George S. Boardman, who resigned so that reunion might take place with the First Church June 12, 1847. The various factors had become reconciled and "for financial reasons" the two churches became one again. In one major project even during the years of separation, they had been united.

The Oneida Institute

An unexpected and far-reaching result of the Finney revival was the establishment of the Oneida Institute of Industry and Labor in Whitestown, New York, which led eventually to the founding of Knox College in Galesburg, Illinois, by Mohawk Valley men. Through the revivals prevailing in Oneida County, the attention of many young men was turned to the work of the ministry and other forms of Christian service, notably the missionary field. But they had little money for the comprehensive training required by the Presbyterians for the ministry. The Rev. George Washington Gale of Western proposed a new idea in education, which was to have far-reaching results—a manual labor, study-as-you-go plan which he had already been trying out in the village of Western. While recovering from a long illness,

he had been teaching young men for the ministry and they in turn had helped out with the farm work, this manual labor being compensation for board and room. The Rev. Moses Gillett thought it an excellent idea. The Rev. John Frost of the combined Whitestown and Utica churches agreed, as did the Rev. Norton of Clinton. At the meeting of the Oneida Presbytery in Mr. Gillett's church in Rome, New York, February, 1827, the plan in substance for such a school was first laid before the meeting and unanimously approved. Later when the site was chosen in Whitestown and the Joseph White farm was purchased for $47 an acre, money and materials were needed for the erection of the buildings. Our congregation responded in the following manner:

Subscribers and Donations

Romans:

Henry Huntington	$100.00
George Huntington	100.00
J. W. Bloomfield	100.00
Gurdon Huntington	60.00
Wheeler Barnes, Esq.	60.00
Seth B. Roberts, Esq.	40.00
Dr. George Brown	20.00
Dr. Arba Blair	20.00
Abijah Worthington	20.00
N. and A. Seymour	20.00
Cornelius Hollister	20.00
C. P. Wetmore	20.00
William Talcott	20.00
William Wright	20.00
Donations from individuals	3.00
Calvin Martin 1,000 ft. hemlock boards delivered at Whitesboro	5.00
George Greenwood, 2 days team work	3.00
Davis White, 2 days team work	3.00
Nathaniel Tracy, team work	3.00
Solomon Goodwin, shop work	3.00
Jacob Tibbits, labor	2.00
Simon Madison, 1 load siding at his mill, second rate	7.00
Isaac Fox, 2 days hewing	2.00
Charles Fuller, paid	1.00
Elisha House, 500 ft. lumber	2.50

George House, 1,000 ft. lumber at Whitesboro.....	5.00
William Talcott, 4 cords stone at his quarry.....	10.00
Asa Hamlin, 1 cord stone on canal.....	5.00
Joseph Preston, to draw four cords of stone to canal.	10.00
Henry Hamlin, 2 days team work.....	3.00
Thomas Ford, 100 ft. clear stuff pine lumber.....	1.50
Josiah Keeney, 1 cord stone at the quarry.....	2.50
Chester House, lumber or cash.....	5.00
Caleb Hammill, 1,000 ft. hemlock lumber on canal..	5.00
Daniel Waterman, pine lumber.....	5.00
Freeman Waterman, lumber or team work.....	3.00
Chauncey Brown, one box glass.....	3.50
Friend of On. Institute, paid.....	1.00
Isaac Green, 200 ft. hewn lumber on canal near Whitell's	6.00
Monoah Smith, 500 ft. lumber.....	2.00
Oliver Smith, 1,000 ft. lumber.....	4.00
Lazarus Wheeler, draw 2 loads to canal.....	1.50
Wheeler Barnes, lumber.....	10.00
Harvey Blair, siding on canal.....	8.00
Abijah Worthington, standing lumber 6 M.....	10.00
Soper & Co., sawing 6 M ft. lumber.....	15.00
John Brown, goods.....	2.00
Amos Flint, cash or lumber.....	5.00
Timothy Jarvis, timber or cash.....	20.00
Timothy Jarvis, wife and daughter paid.....	15.00

Among fifteen trustees elected April 6, 1827, were Wheeler Barnes, Esq., and Seth Roberts, both of Rome.

The instructors gave this report at the meeting of the trustees in Utica, December, 1827—"The Academy was opened for the reception of students the second week of May and closed the first of December. Within this time twenty-seven young men have been at the Institution. The ordinary number, however, has been about twenty. More could not this season be accommodated. All except four are professors of religion and most of them have the ministry in view. One who was not pious, has, in the judgment of charity, become so since he entered the Institution. One has entered Hamilton College and most of them are now engaged for the winter in teaching schools. One is engaged in visiting all towns in the county to ascertain the want of Bibles.

"The branches which have been taught are English, grammar, arithmetic, composition, elocution, rhetoric, elements of geometry, surveying, algebra and the Latin and Greek languages.

"The labor performed by the students has been on an average three and a half hours a day. This is the only compensation which has been received for board and washing. The charge for tuition has been 50c per day or $20 a year. The labor has generally been between 4 and 6 in the morning, and in the afternoon. That students might be interrupted as little as possible, a laborer has been constantly employed. The students have boarded with one of the instructors. About 40 acres of land have been cultivated—two for a garden and the remainder for corn and potatoes and 20 acres have been mown. Between 40 and 50 cords of wood have been chopped, 50 barrels of cider have been made and other work necessary on the farm, accomplished.

"The quantity of produce raised as nearly as can be ascertained without actual measurement is as follows: corn, 700 bushels; potatoes, 400; onions, 80; oats, 100; beans, 25; barley, 10; hay, 30 tons.

"The income of the farm, notwithstanding many disadvantages attending the commencement of the undertaking, has exceeded the expenses of boarding the students. The keeping of stock, hire in the house and the hire of a laborer for a year, about $150. It is, therefore, an ascertained fact that a student may defray the expenses of his board by three and a half hours of labor and without interfering with his studies.

"As it has been doubted by some whether students would labor willingly and faithfully, the teachers would remark that they have found very little difficulty on this point. All kinds of business on the farm have been performed cheerfully. The labor has been viewed rather as a recreation than a task. It has evidently been conducive to health. The time spent in labor has been no hindrance to their studies. They have not only had as many hours of study as at other institutions, but the exercise has enabled them to study at better advantage. Most of the students have been employed in teaching Sunday Schools."

In behalf of the students of the Oneida Academy, Horace Bushnell and Theodore D. Weld reported in Whitesboro in 1829:

"We are convinced that the general plan is practicable.

"That the amount of labor does not retard the progress of the students, but by preserving and augmenting his physical energies does eventually facilitate it.

"That the legitimate effect of such a system upon body and mind is calculated to make men hardy, enterprising and independent."

All went well for a few years under the inspired leadership of teachers such as the Rev. George W. Gale and the Rev. John Frost, but when the abolitionist question became so troublesome and Beriah Green became president of the Institute, both Frost and Gale withdrew.

Organization of Knox College

Knox College was organized in the Presbyterian Church, Rome, New York.

The Rev. George Washington Gale continued to believe that the manual labor and study-as-you-go idea was worthy of development. He decided to institute the plan in the newly opened lands along the Mississippi River, where government lands were selling for $1.25 an acre. Again our church came into prominence. "The organization of the Prairie College was effected May 6, 1835, in the Presbyterian Church of Rome, New York," that "Prairie College" to be later called Knox College, established in Galesburg, Illinois, named for the said George Washington Gale. Two important committees were appointed at the organization meeting in the Rome church, the Prudential Committee to raise funds and the Exploring Committee to find the proper site. The members of the first committee were Walter Webb of Adams, Nehemiah West of Ira, Thomas Gilbert of Rome, John C. Smith of Utica, H. H. Kellogg of Clinton, and the Rev. George W. Gale of Whitesboro. The Exploring Committee had three members, Thomas Gilbert and Timothy B. Jervis of Rome, and Nehemiah West of Ira, New York.

Thomas Gilbert was an excellent choice. He had already made two exploratory trips to the lands of the Mississippi, traveling in 1834 all over Illinois on horseback, and he had fully made up his mind to take up land for himself between the Illinois and Mississippi Rivers. Timothy Jervis was young, unmarried and an engineer who had worked with his brother, John B. Jervis, on engineering projects, but he was now considering the ministry.

The committee chose to make the first part of the trip by water. The Erie Canal was comparatively new and the three men had ample time from Rome to Buffalo to consider the parting instructions given them in written form by Gale. In his letter of May 10, 1835, he was explicit as to the requirements of the site desired. Health considerations were emphasized. They were to note the water in wells and springs, whether the streams had their rise in or flowed through swamps and marshes, and they were also to check on the supply of water, timber, and fuel, to evaluate the character of the soil, and to ascertain the facilities of roads and canals, of water power for mills. They were to inquire as to the number of the population and rate of increase.

Without waiting for the report of the Exploring Committee, the Finance Committee went to work to raise $40,000. $21,000 was subscribed before the second meeting (August), this time held in the Whitesboro Church.

Although the Exploring Committee did not recommend a particular site, they reported that an agent should be sent out to Illinois to buy as large a tract of land as possible. Nehemiah West made the report as Thomas Gilbert had remained in the West where he had purchased land near Knoxville and prepared to settle on it. Timothy Jervis had become ill and earlier had returned East, having made up his mind to study for the ministry.

A Purchasing Committee was appointed. Sylvanus Ferris, a distant relative of Gale, and a successful farmer and cheese manufacturer from Norway, a small village in Herkimer County, supplied a steering hand and energizing force. He had money; he had given each of his six sons a farm; he was known to Henry Huntington of Rome, who was President of the Bank of Utica. When the subscribers found difficulty in selling their farms for cash and the Panic of 1837 began its rumbling notes of warning, the Committee took things into their own hands. They succeeded in getting five or six thousand dollars in subscriptions and then consulted with Mr. Huntington. $10,000 was borrowed from the Bank of Utica on the Committee's joint note, but actually on the name of Sylvanus Ferris. This note became the subject of correspondence later between Huntington and Ferris. It was renewed often and the last installment was finally paid by Ferris out of his own pocket.

"I am the Prairie, mother of men, waiting," Carl Sandburg, Galesburg's native son wrote years ago. It was prairie land, not timber land the Mohawk Valley men were looking for in 1835-6. They knew well the difficulties of clearing the land of forests, moreover extravagant prices were now demanded for timber lands, ten to twelve dollars an acre. By autumn they had purchased in Illinois about 11,000 acres for $1.25 an acre which they were to sell back to themselves for $5.00 an acre, the difference being laid aside as the capital for the college. This purchase included some timber and improved farms. Humbly they gave thanks to God, kneeling on the prairie soil, they prayed with the Rev. John Waters as he asked a blessing on the institution which they envisioned in their imagination as the Prairie College and the log city that would grow around it.

So methodically had plans been perfected on paper, before the settlers left their homes in New York State, that the town had been laid out, the college site selected, and even the streets named and the lots chosen for the pioneers. The settlers were "hand-picked," Presbyterian or Congregational-

ists. No others need apply, seemed to be the sentiment as the Rev. Gale interested prospective colonists from Rome, Utica, Western, Whitesboro, Clinton, New Hartford, New Lebanon, and Augusta. This consecrated effort to establish a college to prepare men for the Presbyterian Ministry meant an enterprise where there was to be no dissension as to religion. Some of the colonists went by wagon, some by the water route, but there was no traveling on Sunday. Mr. Agrippa Martin (Canterbury Hill) and his wife, Louisa, sister of Horace Bushnell, were among the early settlers, as were Betsey and Abel Goodell, and Mary Rowley Harding and her husband, Jonas Harding.

At the first meeting of the trustees in Gale's one room log cabin in Log City, four new trustees were elected, two of them Romans who had gone West earlier and were residents of neighboring settlements; Dr. George Wright of Monmouth, ten miles west of Galesburg, and Ralph Hurlburt of Mt. Sterling, some twenty-five miles south of Galesburg. In the 1831 list of our church, they were listed as members here. It may be that they even attended services on the Sunday mornings that the Rev. John Waters of New Hartford was supplying the pulpit.

According to the official program of the Galesburg Knox College Centenary, 1837-1937, "Father" Waters, who presided at the first meeting (Rome) of the subscribers to Gale's plan, was famous for his prayers, which his wife thought were too long. Waters Street in Galesburg is named for him. As a trustee, his letters are of documentary interest. In one, dated February 19, 1838, addressed to Mr. Henry Huntington, he concluded:

> "It may gratify you to hear something how we succeed in our Illinois Colony. We consist of about seventy families, mostly from the State of New York, some from Maine, some from Vermont. We have a church of one hundred twenty members. Expect to build a place for public worship more convenient than we now have next spring. We have a village laid out with a steam sawmill and about a dozen houses erected in it this season past. We have obtained a College Charter and mean to do something towards building edifice next season.
>
> "Affectionately and very respectfully,
>
> "Yours,
>
> "JOHN WATERS"

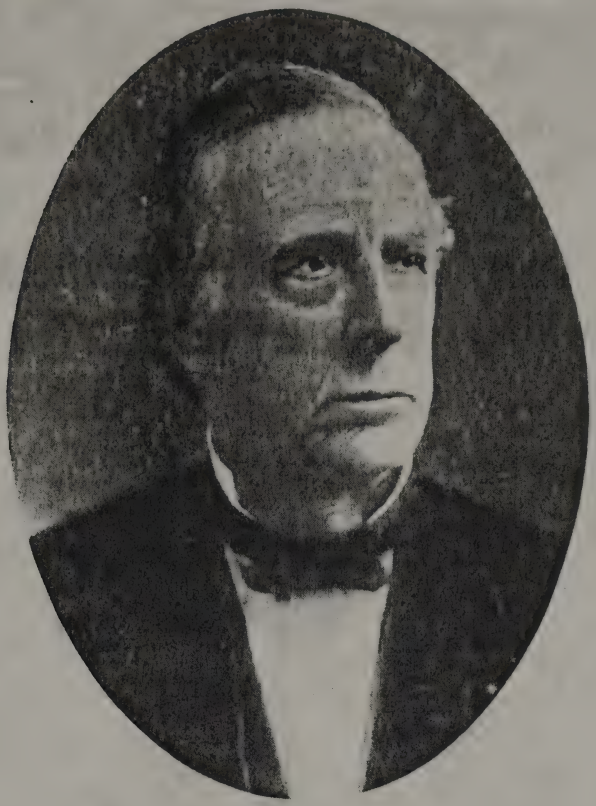
The college was chartered by the Illinois Legislature as the Knox Manual Labor College, February 15, 1837. The reason for the change of name from Prairie to Knox is not clear. Some thought it was to honor John Knox, Calvinist; others thought it might be for Knox County and

indirectly for General Henry Knox, first Secretary of War. The founders left no decision on that. Good Presbyterians, they were content to call it Knox.

The first class entered in 1841. Women were admitted on a special collegiate course in 1848, and in 1871 were admitted on an equal basis with men as candidates for the A.B. degree. The campus was the scene of great excitement that day of the Lincoln-Douglas debate in 1858, when Lincoln there first declared that slavery must be met as a moral not a political issue. Knox College gave him (1860) the honorary degree of LL.D., the only degree he ever had.

Interest in Knox College proved to be one of the unifying factors in the church where it was organized. During the years of separation the members of the two congregations of the Rome church maintained friendly cooperation in this, and other projects, and gradually, a growing desire for reunion developed.

Mr. Gillett, whose favorite hymn begins "How firm a foundation," lived to see the reconciliation of the two congregations. In 1837, he had resigned after thirty years of devoted service, during which period there were 913 baptisms and there were added to the church communion 807, a total of 709 being received on profession of faith. After an absence of a few years, Mr. Gillett returned in 1846 to his old home here in Rome, and in his remaining days "was cherished by his people." Here he died in June, 1848, and here he lies buried.



Pastorate of the Rev. Selden Haines
1841 — 1847

After Mr. Gillett resigned, the church engaged the services of the Rev. D. Clary B. W. Dwight and O. E. Dunning until 1841 when the Rev. Selden Haines was installed as pastor. Like Finney, Mr. Haines was a lawyer before he turned to the ministry as his life work. A legal mind and persuasive oratory were helpful then, when the subjects of temperance and anti-slavery were so prominent in the minds of the people. "Whoever in those days went into certain neighborhoods to speak either on temperance or slavery was liable to return with a tailless horse and must look well to the harness and wheels if he reached home at all," once remarked Mr. Haines.

He came here in full vigor of his manhood and there followed six years of successful activity in the church, after his installation in March, 1841. Having graduated from Yale College in 1826, he studied law with Lieut. Governor Talmadge of Poughkeepsie and then removed to Ohio where he practiced law for many years, during which time he was frequently associated with Joshua Giddings, the noted abolitionist and with Joshua Wade, the U. S. Senator from Ohio. As a lawyer or as a minister, Mr. Haines always spoke with deep conviction. Busy with his church work in the village, he yet found time to preach one or more sermons during the week at different schoolhouses in the surrounding towns.

It was during his pastorate that the parsonage was built in 1845, according to a plan of Mr. Edward Huntington, the contract being given to Solomon Goodwin for the main building and wing, well house, woodhouse and barn, the job to be finished by the first of September, Mr. Goodwin to collect the subscriptions himself. These amounted to $400 in material and labor, and others in lumber, in teamwork, in mason work, in grain, and some in bonds and cash, $1,030 in all.

That the location was scarcely convenient at that time is indicated by a remark made by a parishioner to the wife of the minister. "You need not expect to see me often. I told the trustees I would not go to the parsonage if they built it in the country." It stood in the midst of fields, on the west side of Washington Street without a house between itself and Court Street. The land given for the purpose and for the nominal fee of $5 by George Clark of Albany in 1807, was increased February 19, 1855, by a lot 30 feet in front and rear and 178 feet in depth, deeded by Edward Huntington and wife and by Calvert Comstock and wife, for a consideration of $290.50. The original lot deed was for 52 feet by 178 feet deep on Washington Street, the same site as the present parsonage.

Also, in 1845, under the direction of Mr. Haines, the church accepted the eldership of the Presbyterian Church and in the same vote, only two ballots dissenting, adopted the statement that "all persons hereafter received into the church are to be received as Presbyterians and to be subject to the discipline of the Church administered to by the session"—an important decision, but one destined to be short-lived. Mr. Haines' pastorate came to a close prematurely, to facilitate the reunion of the two churches when all the officers of both organizations resigned. It was in 1847 that the two congregations "came together as happily as they had parted," one of the provisions of the reunion being, however, that the re-united church should be Congregational.

Mr. Haines came back to Rome in 1865 after a pastorate in New York City and service during the Civil War, by appointment of the Christian Commission, with the Army of the Potomac. Having been made prosperous by fortunate investments in oil in Pennsylvania, he lived very comfortably, giving generously to the church and to other organizations. When the Y. M. C. A. was founded, he was active in stimulating interest in the work with young men. Always, he was a picturesque and dignified figure. On weekdays in a high silk hat and frock coat, he strolled over to the Court House, there to listen to the local cases of law. On Sundays, he could invariably be found in a particular pew, sitting erect and interested, "a Reverend of the church and a grand old man" as he was known throughout the community. He died at the age of eighty-five and is buried in Rome.

The Pastorate of the Rev. William E. Knox
1848 — 1870

The reunited church, starting anew, was supplied for a year by the Rev. Messrs. George C. Lucas, George Bushnell and William F. Williams, the latter being a missionary from Turkey preaching here during his vacation in the United States. The Rev. William Knox, a graduate of Hamilton College in the class of 1840 and of Auburn Seminary in 1843, a minister of the Second Presbyterian Church of Watertown, New York, who had resigned his charge and was returning to his boyhood home in Augusta, happened to stop in Rome a few hours while waiting for his father's carriage. Here Mr. Williams met him on the street and exclaimed, "You are the man we want." Immediately, they went to Judge Roberts' office where

a meeting of the committee was called and before his father's carriage arrived, the invitation to preach was in the hands of the young William E. Knox, who was our minister for more than twenty-one years.

The new pastor was eager and diligent in the Lord's work, his wife, a genuine helpmate with the Sunday School as her special project. Before her marriage, Alice Woodward Jenckes, had taught in Toledo and also for a few months in Oberlin College. Mrs. Knox had the gift of organization. Almost immediately upon coming to Rome, she reorganized the Sunday School, took over the teaching of a large class of boys and encouraged other devout men and women to become teachers of the boys and girls of the church. So original and efficient were her methods, visitors came from far and near to study them. After their removal to Elmira in 1870, her interest in the work broadened. She was asked to Chautauqua for a number of years; she wrote Sunday School lessons for the New York Evangelist and she prepared several handbooks which were highly successful.

Rome was a beloved home to both the Rev. and Mrs. Knox. Here four of their five children were born to them. Here were centered the memories of their early married life and of church work carried on in the enthusiasm of youth. At that time the social life of the town centered in the church. The activities were many, the workers numerous and eager. In union, the church had found deeper spirituality and renewed strength. Many of the older men in the congregation were converts brought into the church by the great revival. They remained strong in their Christian convictions and now there were added unto them a group of younger men who were the pastor's special co-workers. Twelve of them, called by the pastor's wife, his "twelve apostles," met with Dr. Knox for prayer and conference each Monday evening in the home of Mr. Oliver Grosvenor. Two by two, they accompanied the young minister into the country once a week for meetings in schoolhouses, aiding with the singing and in the reading of the Scriptures.

In those days, the women's missionary work consisted mostly in sewing for home missionaries and their families and annually the well-filled boxes of clothing, bedding and other supplies were sent to the self-denying "border workers" striving to raise the standard of the Cross and preach the Gospel of our Lord to the daring settlers of the Great West. At home this sewing created social circles for women of the church, who met every week from house to house where the hostess furnished "tea" for all who came—delicious biscuits, cakes and preserves served on dainty company china and lustreware. Usually there were about twenty to thirty present. One occasion, when it was the turn of the young wife of the pastor, sixty or more ladies

The Present Church—Dedicated January 19, 1853

appeared. Unflustered, after the sewing had commenced, she quietly retired to the kitchen and baked a fresh supply of biscuits and cookies.

The usual large workbasket had not been brought that day—the kind ladies were to sew for the "nearest home mission" and actually then and there with articles taken home for finishing, sixty articles were made for the pastor's family. This included six beautiful handmade shirts and a handsome study gown for the minister himself. Many years later, Mrs. Knox wrote the above in a letter to the church and added, "What a helping hand that was for the young wife who had come to this important position from the schoolroom, and remember, it was before the day of sewing machines!"

Something very important was happening to our Church. The very name of Knox may have contributed its full share. Over in Scotland, in the early days of Presbyterianism, fiery John Knox had forced the Church to important decisions. The Rev. William Knox soon found he had two definite problems to settle. The church edifice was too small to contain his congregation, particularly now that the Second Church had united with the Mother Church.

The Present Church Is Erected

It was self-evident that the time had come when we were to move into a "statelier mansion"—the reunited church, the growing town, the problematic times which were trying men's souls and causing them to seek sanctuary in the House of God—all emphasized the need. Then, too, 1850 marked the fiftieth anniversary of the founding of the church. The gift of a new church building from the members was highly appropriate. Plans for the present structure were made, the cost to be $18,000. O. Wheelock was the architect; John J. Parry, the contractor and constructor of the masonry and Soper and Simons of the carpenter work. Other items were the bell, at $650, the organ $2,000, furnishing of church $1,300. "Slips" or long narrow pews replaced the old square pews and accommodated, with the large balcony which was across the back of the church, nearly 1,000 persons. The lofty columns at the altar, the height of the walls, the lancet windows accentuated the spaciousness and the dignity of the interior of the church.

The beauty and strength of the sanctuary were felt by all who attended the dedication services January 19, 1853. According to *The Sentinel* account, "The spacious edifice in the village was densely filled and presented on the first occasion of its use a beautiful appearance. There was a large attendance of clergy." Among them was the venerable Rev. Israel Brainerd, who preached the dedication sermon of the first meetinghouse. The Rev. Selden

Haines and the Rev. Mr. Jones, formerly pastors of the two churches now united in one, were present, as was the Rev. Isaac Brayton of Watertown, who preached an able and impressive discourse in the evening to a large audience. The morning's program concluded with the Sermon and Dedicatory service by the Rev. William E. Knox, pastor—from the text Psalm 90:17—"And let the beauty of the Lord, our God, be upon us; and establish thou the work of our hands upon us; Yea, the work of our hands establish thou it." This was followed by the benediction by the Rev. H. C. Vogell of Rome.

The deep-toned bell pealed forth joyously as the worshippers came forth from the church and as they lifted up their heads, their hearts rejoiced. The lofty church steeple, 181 feet high, taller than any of the buildings of the village, higher than the beautiful elms and maples round about it, symbolized an aspiring faith—in an earthbound age.

The First Presbyterian Church

The second problem was more intricate. Was this church Congregational or Presbyterian? One of the terms of the reunion of the two churches had been that the consolidated church should be Congregational and it was so administered, but by silent consent the church continued associated with the Presbytery of Utica. Well might William Knox ponder the situation and review the development of the growing church under his care.

Originally all of the founders had been members of Congregational churches in Connecticut and thus the First Religious Society had been organized under the Congregational system, the doctrinal traditions of which are approximately the same as those of the Presbyterian Church. He knew that during the settlement of the frontier the Congregational and Presbyterian churches in the nation had ignored denominationalism in order to more effectively press forward the Christianization of the settlements. The two churches had joined heart and hand in the work. Provision was made by the Plan of Union of 1801 respecting the mode of church government and by 1808 the principle was established that Congregational churches might become connected with the Presbyterian church and have a seat in its judicatories by a delegate, retaining the privilege of transacting their internal government by the vote of the majority of the brethren, a provision which was to cause much dissension later.

In our church, Daniel W. Knight had been such a delegate. The records showed that in 1812 our church had joined the Oneida Congregational Association. In the first organization of the First Religious Society of Rome, there were trustees but no session, since in the Articles of Reincor-

poration dated August 24, 1818, it is stated "there being no elders or church wardens in said society." However, in 1819 the church by its own choice transferred its ecclesiastical connection from the Oneida Congregational Association to the Presbytery of Oneida (afterwards Utica) in a plan by which the church gained the advantage of association with a larger circle of neighboring churches without fully surrendering its Congregational preferences. It placed itself under certain obligations to the Presbytery, but carefully reserved the Congregational diaconate instead of adopting the Presbyterian eldership.

In 1831, many churches had no ruling elders but members of standing committees had been sent as delegates to the General Assembly of the Presbyterian Church, which the General Assembly of 1831 declared "inexpedient and of doubtful constitutionality and therefore ought not to be made." No doubt, the Presbyterians of the Old School felt that the entire system of Presbyterian government was highly important to the existence of a well organized church. That churches without a bench of elders should be permitted to have a voice in the government of the church, was now considered highly dangerous. They feared that their whole system of church government might be overturned. The New School took a more liberal view and deplored the growing lack of elasticity in their church government. Theological views also differed and in 1837-38 the Presbyterian Church, as has been stated, was split by these controversies which found their cause primarily in the problems which arose as the church expanded westward. The split in the church here in Rome reasonably reflects the divergence of opinion as to church policy at that time. It was not entirely a local affair. Fortunately there were the peacemakers here and elsewhere. But our reunited church, stronger now than ever before, still had an important decision to make as to church government.

In a pamphlet published in 1850 at the time of the fiftieth anniversary, in the discourse by the Rev. William E. Knox, there are two footnotes which show how puzzling the situation was to the young minister. He wrote:

"It may be proper to state with regard to our ecclesiastical character that though nominally Congregational, we are really Presbyterian with a defective organization. We are governed in all our proceedings by a reference to the Book of Discipline of the Presbyterian Church and send up our records annually for the inspection and approval of the Presbytery, to which body no other church within its bounds is more warmly and inseparably attached. We only have *not* a bench of elders. Its place, however, is well

supplied by a standing committee which fulfills in part the functions of an ordinary church Session."

The second footnote reads, "I have used the word Presbyterian on the title page of this discourse as being the one by which we are popularly and as I conceive, appropriately designated."

It was not until 1852 that the church by vote confirmed the title and form of church government as Presbyterian. By the vote taken on April 2, the Standing Committee was replaced by the Session, eight men to serve as elders on the rotary principle, two of them to serve one year, two to serve two years, two to serve three years, and two to serve four years. How appropriate that this church should become Presbyterian in the pastorate of a Knox!

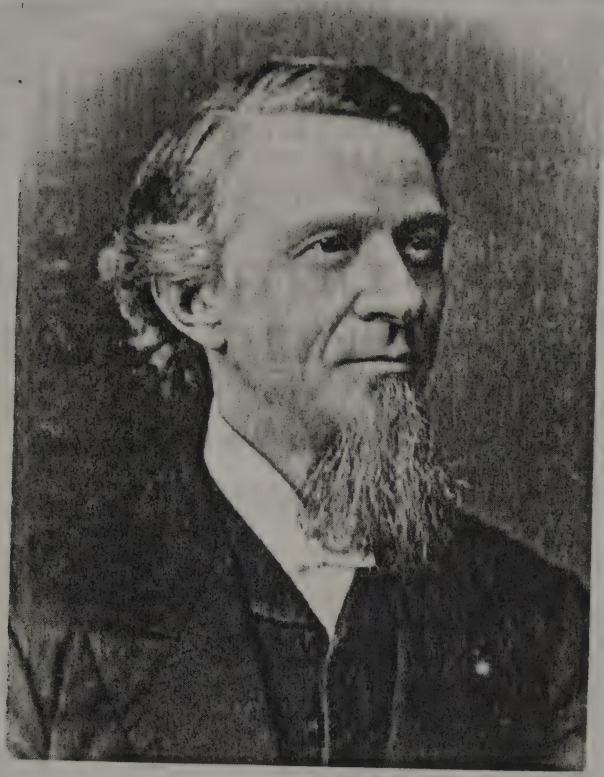
Not all, however, were convinced that this was the correct decision. On April 9, 1855, we note in the official record, it is "Resolved, That in the opinion of the trustees the change of church government from Congregationalism has been and continues to be detrimental to its financial interests." John B. Jervis, described as one of God's noblemen and a devout member of our Presbyterian Church, regarded its system as somewhat aristocratic and for many years until his death, weekly sent to the Congregational Center at Boston a contribution to the work of "that organization believing that it was the origin and leaven of democracy throughout the world." Of him in whose home is now the public library of our city, it may be said in passing that always the Bible was the book of books. Mr. Jervis served as a trustee of our church and was always liberal with his ideas and contributions in the work of the church. His pew was on the center aisle and during his last years, he was wheeled down the broad aisle to his seat. Late-comers to the services on seeing Mr. Jervis' wheelchair in the vestibule knew that he was in his pew as usual.

In 1870 this particular church reiterated its vote as to the Presbyterian form of government and since then, there has been no question. Like the government of the United States, the form of government of the Presbyterian Church is representative government, in which the people elect representatives to rule for them, the Presbytery, the Synod, the General Assembly corresponding roughly with the local, state and national government. In each particular church, the Session has complete supervision of the spiritual life of the church and all its organizations and work. It is also the duty of the elders to share in some of the pastoral work of the church among the troubled and the sick. The trustees are managers of the temporal affairs of the church organization.

It is evident that in Dr. Knox' pastorate, religion was debated with an earnestness now almost unknown and denominational differences were emphasized. The old Puritanism still prevailed and Christians were not supposed to indulge in amusements. The temperance reformation had been successful but the problem of slavery was threatening. When the Civil War came, Dr. Knox was a supporter of the government forces and went to the front with the Christian Commission. After the war was over, he was sent by the General Assembly to East Tennessee to report upon the condition of the Presbyterian Churches there. He grew in warmth and liberality. Long before belief in Chrisian unity became as common as now, he looked forward to its coming, working and praying for it.

In 1869, Dr. Knox accepted a call to Elmira. He left a strong united church, one of the visible results of his twenty-one years of service here. The little old "meetinghouse" had been replaced by the present, spacious church edifice. The First Religious Society of Rome had become the First Presbyterian Church. To make way for the new brick church, the old frame church building was removed to the south side of Court Street opposite the residence of R. M. Bingham, where it burned in the summer of 1869.

After the resignation of Dr. Knox, the pulpit was supplied for nine months by the Rev. Howard Kingsbury until the autumn of 1870 when the new minister was installed on November 16.



The Rev. Peter Stryker, D.D.
1870 — 1876

The fourth minister was the Rev. Peter Stryker, born in Fairfield, New Jersey, April 8, 1826. His father, a minister, received him into his church upon formal confession of faith at the age of twelve and watched quietly as this son, with his sunny, buoyant disposition, bright smile and quick sympathy decided to devote his life to the work of the ministry. At the age of nineteen, Peter Stryker graduated with honors from Rutgers College and three years later from the Theological Seminary of the Reformed Dutch Church at New Brunswick, New Jersey. From early days, he was an earnest and excellent preacher and this brought him great personal happiness. When he was only twenty-two, a few weeks after graduation, according to the story told by his son at our 100th Anniversary, Peter Stryker attended a meeting of classes

at Freehold, New Jersey, where he was a guest of his friend, the Rev. Harvey D. Gause, then pastor of the church where the classes were being held. On the Sabbath morning, Peter Stryker was asked to preach. In the congregation was Henry Smock, one of the elders, with his wife. They had never seen nor heard of the young preacher before, but while driving home, Mrs. Smock startled her husband by saying, "Henry, if that man who preached this morning, wants our Carrie, he can have her." It so happened that that very afternoon an elderly parson drove up to the parsonage and to make room for him, the young minister offered to go elsewhere. He knew no one in the place and in answer to the Rev. Mr. Gause's question said, "I don't care where I go—only send me where they like music." "All right," replied the dominie, "I will send you to Henry Smock's. He has a family of children who are all musical. They never miss a service and will be here tonight, when I will introduce you." Music hath its charms, but also a certain young lady had hers. In his three days as a guest in the historic old Smock homestead and in his visits later, Peter Stryker was most convincing in his own behalf and within a year the beautiful eldest daughter of the Smocks became his bride. Her sweet voice and genial manner combined with executive ability, made her a natural leader, always active in various phases of the church work. She was helpful in organizing the first permanent missionary society of our church.

Dr. Stryker came to Rome in 1870, the very year the village of Rome became a city. Calvert Comstock, the first Mayor, was listed as one of the pew holders at that time. In the manual published by the Session in 1874, there are with others, the following items under special memoranda.

—"If you have reason to believe any of the Members of the church or congregation are in need of Christian counsel or sympathy, please suggest the fact to the Pastor. If they are in want, give notice to the Deacons.

—"Pay especial attention to strangers, and to those who come occasionally to the sanctuary and try to make all feel they are welcome in your church home.

—"Mark the names of church members whom you do not personally know and seek an early opportunity to make their acquaintance.

—"Pray for your Church and your Minister every day. An immense responsibility rests on any Pastor, and especially on one who has fifteen hundred souls committed to his care. The members of this church are invited to help their pastor, and especially with their prayers.

—"Neglect not the study of the Bible; private prayer, family religion; public worship; or the use of the sacraments.

—"Remember, Time is short, and Eternity is at hand."

As is usual with our pastors, Dr. Stryker's work was varied and arduous. He made on the average five hundred pastoral calls a year, comforting those in sorrow, counseling those in trouble, ever diligent in the Lord's work. He believed in tithing and gave back a tenth of his income to the Lord. He liked to tell the story of an old woman who gave much out of little. When asked how she did it, she answered, "Oh, I scoop out and the Lord scoops in, and the Lord's scoop is the biggest."

As a minister, he was ingenious in raising money. Foreign missions were dear to his heart. It once happened (according to his son who could not remember whether the place was Rome, "but it might easily have been because it was stormy and in the midst of winter") that the offering was but a fourth of what it should have been. Moreover, there were many copper cents in the plate. The next Sabbath, Dr. Stryker announced as his text, "Show me a penny." He preached the sermon and at the end told the congregation about the small offering for missions. "I found," he said, "one hundred cents in the collection and not much else. Now, I have procured one hundred envelopes and I have put one of these cents in each envelope. As you pass out, the ushers will give you each an envelope. You will not forget that the cent it contains is the Lord's property. I ask you to return the envelope on next Sunday and to put what you can with the Lord's penny." As a result more than the usual amount was contributed that year to foreign missions. The missionary annals of the time make one hold one's breath at the recital of some of the obstacles which were overcome by those in the foreign field struggling to get somewhere to tell somebody about the love of Jesus Christ. From "Greenland's icy mountains to India's coral strand"—crisscross over Asia and deep into the jungles of Africa they went. They had God's blessing and often little else, except their own indomitable courage and unswerving faith.

Home missions were not neglected in the pastorate of Dr. Stryker. Beside the regular Sabbath School held every Sunday at 12 noon after morning service with Henry W. Mitchell as Superintendent, Francis Etheridge as Assistant Superintendent, our church financed:

1. The Bethesda School—held every Sabbath at 3 P. M. on the corner of Bouck and Dominick Streets, Samuel Mudge, Superintendent, J. B. Tyler, Secretary.

2. West Rome School—held every Sabbath at 3 P. M. in west Rome, Prof. A. G. Benedict, Superintendent, John H. Smith, Assistant Superintendent.

And the ladies of the church conducted an industrial school, teaching the

underprivileged how to cook, sew and mend. This school was held every Saturday afternoon (July and August excepted) from 2 to 4 o'clock in Bethesda Hall, corner of Bouck and Dominick Streets.

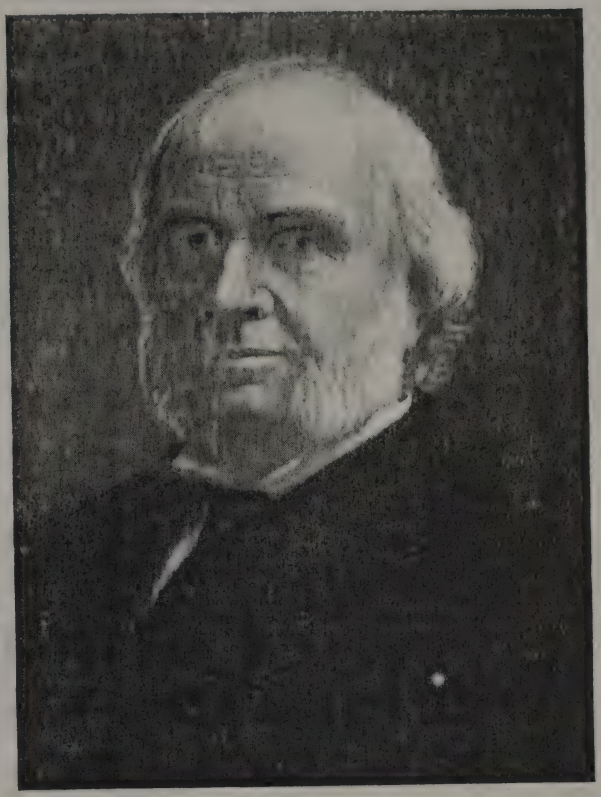
Dr. Stryker's interests were many. He contributed articles to the religious press, and as time went on, because of his abiding interest in music, he began writing hymns. Some of these, published in book form under the title "Words of Comfort," led a young sailor in the U. S. Navy to write that through these hymns he was led to the Saviour. In 1890, Dr. Stryker wrote a hymn entitled, "O Church of God, Go Forward" and published in the Church Hymnary. It was read by his son, Mr. Henry Stryker of New York, at the centennial of "this historic church in Rome, New York" as a message from one who loved this church to the day of his death.

O Church of God go forward;
  The wilderness thy way;
Let not thy footsteps falter,
  Nor in thy march delay.
Earth is no time for resting
  We sojourn but awhile
Then follow Christ more closely
  Encouraged by His smile.

O Church of God, go forward,
  The land of promise see;
Soon will we cross the Jordan
  And in fair Canaan be.
The heavenly home before us,
  Why should we tarry here?
Altho the way seem tedious
  Eternal joy is near.

'Tis God who says "Go forward,"
  Thy pathway through the sea
Beside the smoking Sinai
  Along the flowery lea.
Soon thou wilt stand on Nebo,
  Thy weary wanderings o'er,
Then spring from earth to heaven
  With Christ forever more.

One hundred and thirty-six persons joined the church during the six years Dr. Stryker was pastor. In 1876, he was called to Saratoga Springs, New York, and later accepted pastorates in Minneapolis, Minnesota, and in New York City. He died in Asbury Park, New Jersey, in 1899.



The Pastorate of The Rev. James H. Taylor, D.D.

1876 — 1899

The Rev. James H. Taylor, D.D., began his work here on the first Sabbath in October, 1876. Coming only as a stated supply for one year, before that year had closed, he was unanimously called to become a settled pastor and remained as such for twenty-two years. Born in Ballston Spa, New York, January 3, 1829, he spent his boyhood days in central Ohio where he joined the Presbyterian Church in which he was to become so prominent a factor. After working his way through Bowdoin College and Union Seminary, he married Miss Frances Caroline Hitchings of the province of New Brunswick and went to live in New Rochelle, New York. Three years later he was forced to give up his pastorate because of ill health, and for a year acted as a missionary among the cod fishermen on the shores

of the Bay of Fundy. His health restored, he accepted a call to Orange, New Jersey, and then to Lake Forest, Illinois, where he was largely instrumental in organizing the Lake Forest University, of which he remained a trustee for many years. The possessor of an extensive vocabulary as well as oratorical ability, he was an excellent preacher who was to make this church known throughout the country.

It was he, who, at the famous heresy trial of Dr. Briggs, Professor at Union, read the minority report at the General Assembly in Portland, Oregon. This took courage. Feeling ran high among the rockbound conservative Presbyterians. But there, as elsewhere, Dr. Taylor proved himself to be a man of strong convictions. In appearance, he resembled Gladstone, of approximately the same stature, the ruddy complexion, the blue eyes, the side whiskers and in later years, the white hair—and the great broadcloth cape coat. This was a present to him by friends in our church and added to his distinguished appearance. Once in Boston when he was standing with his daughter, Charlotte, waiting in line to enter a church gathering of importance, an usher singled them out and took them down to front seats, whereupon Dr. Taylor whispered quietly to his daughter, "It was the coat that did it."

At home he was a devoted husband and father. The parsonage must have been a merry place when the seven Taylor children were growing up. There were Robert and Helen, James and Stephen, Katherine, Francis and Charlotte, and "they were a picture as they followed their mother down the aisle on a Sunday morning," commented Dr. Will Tremaine, one of our oldest members and a boyhood friend of young Stephen. According to other reports, Mrs. Taylor must have been lovely as she sat in the minister's pew, wrapped in her India shawl and surrounded by her children, a gentlewoman with Dresden-like features and delicate coloring, which heightened occasionally if she thought the congregation would take exception to something Dr. Taylor said. They sometimes did.

The equipment for the communion table was considered obsolete by the minister. Up to this time, a great silver tankard containing the wine stood on the end of the table, from which tankard, large silver cups were filled and refilled and carried to the communicants in the pews by the elders. Great consternation was caused when Dr. Taylor suggested that individual glasses would be more sanitary and just as reverential. Deacon Ross, unintentionally helped by accidentally knocking off the tankard of wine when he removed the "fair white cloth" covering the silver platter with its mound of bread broken in pieces. Soon after, the present holders

for the glasses were installed in the pews and in 1895 the communion service with individual communion cups was used for the first time.

Then there were the old-fashioned collection baskets—round wicker baskets about four inches across by eight inches deep—at the end of wooden handles at least three feet long. At one of the services when the church was crowded, these awkward and not too capacious collection baskets were filled to the brim and more, with the contributions. Perhaps it was at the time of silver dollars, at any rate, one of the ushers was certain his "basket would disintegrate." Afterwards the ushers petitioned the church for wooden collection plates which brought forth the remark from one of the elders, "If we have such a live body of ushers who want wooden plates, they should have them." Twelve inch walnut plates with purple colored plush bowl bases surmounted by wide wooden rims, were ordered and served their purpose for about fifty years.

Up to this time there was no public library in Rome; hence, the church libraries were very important. The Presbyterians kept theirs well stocked. Before and after the Sunday School, there was the library hour, golden moments for many a child, who, Sunday after Sunday, exchanged the treasured books. Among adults, too, the church library was quite a feature of the town. There was even a small reference library where James P. Olney and Fred Walker were librarians. Dr. John MacHarg said recently—"It was a proud day for me when I became assistant librarian."

What a busy schedule there was on a Sunday in Dr. Taylor's time! Church at ten-thirty, Sunday School at twelve o'clock noon, East Rome Chapel for some at three o'clock, Christian Endeavor Society at six o'clock, and evening service at seven in the winter and seven-thirty in the summer.

The East Rome Chapel

The East Rome Chapel was a home mission project. Factory Village in East Rome presented a problem and an opportunity for Christian service, which challenge was met by our church in an outstanding manner for the twenty-five years in which it was most needed. The growing city of Rome had established a water system, built a street railway system with about six and three-quarter miles of tracks for horse cars and had undertaken the construction of a sewer system, projects which had used immigrant, unskilled labor, mostly Irish and Italian, a decade to be followed by one remarkable for developing industries. The Rome Iron Works had added the manufacture of brass in 1878 and in 1887 the working of copper was begun; the New York Locomotive Works was started in 1881; the Rome Manufacturing Company was started in 1892 and in the same year the Electrical

Wire Works and, approximately at the same time, Wilson's factory for copper bathtubs, sinks, boilers, etc., a period of growth in which Factory Village became populous, but there was no church, a fact which caused the members of the First Religious Society of Rome to highly resolve even as their forefathers of a hundred years before, that this particular community should have a place of worship. It is significant that again in the decade just previous to the turn of the new century, our people were organizers of Christian services, this time in the industrial section of the town and there built a chapel which welcomed to its altar persons of all faiths. "The People's Chapel," as it was called at first, was definitely a Presbyterian project in Dr. Taylor's pastorate. The work had its origin in a Sunday School and a sewing school for girls which was organized in 1887 in a building known as the Old Soap Factory on East Dominick Street.

By resolution of the Session, the trustees on July 12, 1889, were asked to purchase a lot in East Rome known as the Y. M. C. A. lot at a cost of not over $250 and to erect a chapel thereon not to exceed $700. Lot No. 18 in Block 2 in Factory Village with a 45 ft. front on the westerly side of 3rd Street and 135 ft. deep to the alley in rear was purchased. By March 25, 1890, East Rome Chapel was occupied every Sunday afternoon by a Sunday School averaging one hundred. Religious services were held Sunday night under the supervision of the Session. Current expenses were met by collections.

That other churches were becoming interested is evident in the trustees' records of February 5, 1896, when St. Joseph's Church of Rome was granted use of East Rome Chapel for religious purposes—free of charge, the Rev. Byron Curtiss, pastor of St. Joseph's, to guarantee to use the building with due care and to return it in as good condition as when taken. Later, owing to a financial crisis, the chapel was closed — to be reopened and continued with gratifying success in the next pastorate.

"Go Ye Into All the World . . ."

Personal interest, too, in the work of our "particular" foreign missions was emphasized when Dr. Taylor was here. Mr. Visscher's Bible Class had been supporting a native missionary in Africa, working under the direct supervision of the Rev. Albert Bushnell, senior missionary and white man on the coast of Africa for many years. Dr. Bushnell was a native Roman, born on Canterbury Hill, who united with our church when about twelve years old, the Rev. Moses Gillett then being pastor. The missionary field appealed to him as his life's work and after years of preparation, he sailed for Africa and the Gaboon Mission in 1844, then under the American Board

of Missions. Later, the island of Corisco was added to his field and his work came under the control of the Presbyterian Board of Missions. When he first reached the Dark Continent, although the governments of the United States and Great Britain kept large naval forces cruising off the coast of Africa to put a stop to the nefarious trade, vessels were at the dock ready to load with slaves and upon the banks were nine hundred Negroes chained, two by two, who were shipped on board and taken as slaves to Cuba. Most of the inhabitants were little above brutes in intelligence and habits, living in miserable huts, making war upon each other and treating the women as beasts of burden, the soil was uncultivated, and trade and commerce were unknown upon the rivers. In his thirty-five years of service, Dr. Bushnell had been back to this country five times, always returning with pleasure to his home town church, which had done itself honor by its regular contributions, its prayers and sympathy for his African Mission. His reports had been descriptive as the light of the gospel began to shine and spread around the dark region where the Christianization of two hundred million people was becoming possible as missionaries penetrated into the interior. His tribute to Livingston, a martyr to the cause which the missionary undertakes as he struggles for the betterment of the human race, was suggestive of the tremendous changes which have come about in Africa in one man's life and service—the industrial schools, the hospitals, the agricultural advice and new implements—all part of the Presbyterian plan of foreign missions.

The real purpose of Dr. Bushnell's visit to the United States when he was given such an ovation here in Rome was to supervise the printing of the Bible and other literature into the beautiful Mosongwe language found in the Gaboon region. With the assistance of others, Dr. Bushnell had completed the translation. His work in the foreign mission field was almost done. Leaving soon after for the sixth time for Africa, he became ill and breathed his last under an awning on the deck of the ship as it was dropping anchor in the harbor of Sierra Leone. His body, buried at Sierra Leone, was later removed to the Gaboon, the scene of his life-long service, this church making a special contribution to help defray the expenses of the funeral. "So ended one of the sweetest and most useful lives begun in Rome and spent under the control of the sentiment, 'The field is the world and Christ, the master Husbandman'," wrote Dr. Taylor on one occasion when he offered for publication the list of the following persons who received largely or wholly their early Christian nurture in this church and became ministers of the Gospel:

The Rev. Albert Barnes
The Rev. Thomas Brainerd
The Rev. John Barnard, Jr.
The Rev. Daniel Butts
The Rev. Horace Bushnell
The Rev. Albert Bushnell
The Rev. Isaac Stryker
The Rev. J. Mills Gillett
The Rev. Henry A. Sackett
The Rev. John J. Slocum
The Rev. Erastus Willard
The Rev. Alfred C. Lord
The Rev. R. S. Billings
The Rev. Timothy Jervis
The Rev. James H. Hoadley
The Rev. M. Woolsey Stryker
The Rev. E. P. Goodwin
The Rev. G. W. Knox
The Rev. Frank Johnson

Miss Marietta Wood, this last ordained by God, though not by man, as missionary to the Indians of New Mexico. A list, compiled in 1888, which in Dr. Taylor's judgment held "creditable comparison with other churches in the number and value of the men it has sent out as ministers of Christ."

Dr. Taylor's list might well have included the name of the Rev. William F. Williams, who married one of the daughters of this church, a teacher of the Sabbath School and a member of the choir, Miss Sarah Pond. They went to Turkey where Mr. Williams did noble work as a missionary for twenty-three years.

Such a list is inspirational. Each name has in it a story of interest to our church, if space would permit. On the outer wall of the beautiful capital building in Hartford, Connecticut, are etched the features of the Rev. Horace Bushnell. The whole community, while he was a preacher there, honored him as an emancipator of human thought and his name is often written with that of other great American truthseekers, Emerson and Beecher. "There are some questions in life for which we find no answers, questions which we must hang up until Eternity," he used to assert when a troubled doubting Thomas demanded visible proof of things invisible. The Bushnell home in this community stood on the land in the woods near the big rock in the Canterbury Hill neighborhood close to the Floyd town line. Far flung as was the influence of the Rev. Horace Bushnell and his nephew, the Rev. Albert Bushnell, the words of another minister on this list were to go even further—to the far corners of the world to be translated into French, Chinese, Indian, and many other languages, and to have international and interdenominational acclaim.

The first volume of *Notes on the Gospels* was published by the Rev. Albert Barnes in 1832; the other volumes were published at intervals between that year and 1851, when the *Notes on the Book of Revelation* was published. With over two million copies sold in previous editions, a well

known book house of religious publications in 1949 announced an edition of Barnes' *Notes on the New Testament* as an event in religious publishing to mark their own anniversary.

It was Sunday, the 5th day of November, 1820, when Albert Barnes, then a senior at Hamilton College made public confession of his faith by joining the First Religious Society of Rome. That he took this step was all the more remarkable, as his mother was a Methodist worshipping at Wright Settlement, and his father was a man of no denominational affiliation. This decision was to change his whole life. After his graduation, he studied for the ministry. Law had been the profession he expected to follow when with Hiram Denio (later to achieve fame as Judge of the Supreme Court of New York State), he started out from Wright Settlement. Swinging over their backs their large pocket handkerchiefs containing their simple belongings, these two boyhood friends walked all the way to Fairfield Seminary, Herkimer County, to begin their higher education.

Following his graduation from Princeton Seminary, the Rev. Albert Barnes began his ministry in Morristown, New Jersey, but after five years moved on to the First Church of Philadelphia where he served as assistant pastor, then in full charge, and finally as Pastor Emeritus. In the early morning hours, beginning at four A. M. and writing mostly by artificial light, he began his extensive commentary on the Scriptures, known as "Barnes' Notes," and eulogized as a work that did more for the advancement of Christianity than anything else during the preceding two hundred years. He had noticed the need of a plain and simple commentary on the gospels which could be put in the hands of teachers. The Sabbath School was in its infancy. Thus with the sole desire of fixing the Word in the minds of the young, his *Notes, Explanatory and Practical on the Gospels, designed for Sunday School Teachers and Bible Classes* placed him among the great Bible Commentators. Mr. Barnes was Moderator of the New School General Assembly meeting in Utica in 1851. He deplored the great Presbyterian rupture of 1837, of which he may have been a leading but unwilling cause and when the time came, he was just as prominent in healing the schism.

Of his other writings, one is his tender and beautiful tribute to his mother, Anna Frisbie Barnes, who lies buried in the Wright Settlement Cemetery by the side of her husband, Rufus Barnes, in the burying ground set on a hill not far from the site of the founding of this church.

Mrs. Taylor became an invalid in 1891 and Dr. Taylor began to feel the weight of his many responsibilities. As a member of the Utica Presbytery, he frequently served on many of the most important committees as chairman

and was on several occasions the moderator. He was chairman of the Committee on the Revision of the Catechism. In his own parish, he was to be found where poverty or illness made life difficult, and when death entered these homes beside the still waters of the Mohawk, he was there too, giving comfort and consolation in prayer. Many of his parishioners lived in the country and it was noticed that often in cases of serious illness his horse was tied to the fence along with the doctor's.

His horses were a joy to him—first "Turk" and then "Captain Jack," his favorite, the spirited bay with black tail and mane—which horse he liked to exercise on the racetrack at Riverside Park until it became unfeasible. It seems that on a Sunday the church sheds were filled with fine horses standing at ease, side by side. But the services over and the friendly salutations exchanged, the men were ready for home, the sooner the better. One church officer, it was noted, was always the first to be off and at the edge of the town it happened quite regularly that the father of a Methodist minister-to-be was also homeward bound, driving a spirited horse. The road ahead was smooth and wide—a white schoolhouse a quarter of a mile away. The horses were gently urged to "stretch their legs," and the question was soon decided as to which deacon could reach home first. "Exercising a horse" was an important topic of conversation in this town years ago, so 'tis said.

Dr. Taylor made one trip into the country, which he called his "Long Visit." Mrs. Charley Brush was a member of the church; Charley was not. However, he often attended church services and one Sunday night in the middle of the sermon, Charley arose from the pew and began walking up and down the middle aisle, peering around, even brushing the carpet with his hand. An usher, seeing that the minister was somewhat disconcerted, hastened to Charley and asked quietly, "Have you lost something?" "Yes, I have," replied Charley, "I've lost the thread of the discourse." The usher suggested looking in the vestibule and led Charley away. A few days later Dr. Taylor drove out to remonstrate with Charley concerning some of his habits. Mrs. Brush was not at home, but Charley greeted the minister in a most friendly fashion, invited him in, even opened up the parlor which hadn't been opened for many a long day, and when the minister was seated on the haircloth sofa beside the marble top table with the wax flowers, Charley left the parlor, turned the key in the lock, and drove off to town for the day.

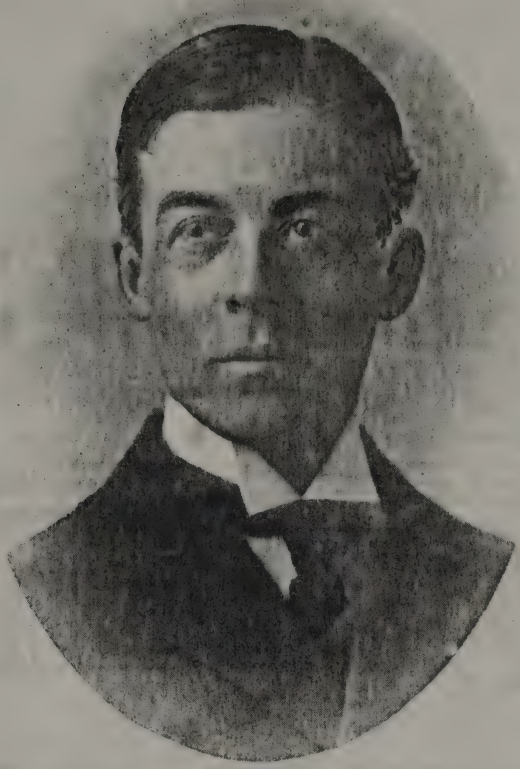
Dr. Taylor was known as a writer as well as a preacher. He frequently contributed to the *Evangelist* and the *New York Independent*, prominent Presbyterian papers. His poems were widely read and one frequently quoted.

"Mighty God, when I grow weary
With the sin and wear of Life,
How shall I escape that dreary
Faint of soul, amid the strife?

"Child, thy Father waits to keep thee
True as needle to the pole,
Know Him mighty, trust Him deeply
Strong as mountains, be Thy soul."

When the time came for the aging pastor to resign, he preached a farewell sermon, notable in part for its defense of the Bible. "The study of the Word of God in the Holy Scriptures, as the electrician studies how to generate and impart more light and power, has been my literary pursuit . . . Even as a soldier seeks to know what is in his arsenal for use, with all the agitations over the Bible which have characterized our day, my faith in it as the inspired Word of God in a sense that no other book is inspired, has not suffered loss, but rather has steadily strengthened through all the fifty years of my devotion to the work of the Christian ministry. I exhort you, therefore, to stand fast in that Word of God and feed ever upon its deepest spirit which gives life, rather than on its mere letter, which kills."

Many of the large congregation which was present were deeply moved by Dr. Taylor's words. As his people paused in the vestibule to grasp his right hand in fellowship, each was given a printed copy of a poem which he had written on his previous birthday, "My Peace I Give Unto You."



The Pastorate of The Rev. Charles Grenville Sewall
1900 — 1907

The new minister recalled how very graciously Dr. Taylor came to extend his fatherly greetings to him and said among other things, "Mr. Sewall, I want to congratulate you upon one thing which is that the church has no sore spots in it. When I became its pastor nearly twenty-five years ago, the embers of a bitter church fight were still glowing. But between the grace of God and the graveyard, they are all gone." "Which had the most to do with it," the young pastor asked, "the grace of God or the graveyard?" "The graveyard," was the emphatic answer.

The Rev. Charles Grenville Sewall came of a line of preachers, his ancestors for four generations having been of that profession. He was born in Newark, New York, in 1872 but soon after his birth the family moved

to Williamstown, Massachusetts, his father, the Rev. Albert C. Sewall, having accepted a call to become pastor of the Congregational Church there. Most of Mr. Sewall's boyhood was spent among the Berkshire Hills and near Williams College from which he graduated in 1893. The following year he pursued a graduate course in Johns Hopkins University and in the fall of 1894 entered Union Theological Seminary where he studied for two years. An unlooked for opportunity came for a year's study abroad, after which he finished the seminary course in the class of 1898. Immediately after graduation he began work as the assistant minister of the East Avenue Presbyterian Church of Rochester, New York, where he continued until the acceptance of the call to become pastor of the Presbyterian Church of Rome.

With anticipation, the congregation awaited his coming. *The Rome Sentinel* had printed an account of his marriage January 16 to Miss Kate Louise Strong, the daughter of Dr. Augustus H. Strong, the President of the Rochester Theological Seminary. There had been a quiet home wedding with only members of the families present. The guests from out-of-town included Mr. and Mrs. John D. Rockefeller and Miss Rockefeller of New York and Dr. Strong's son. And now the young couple were returning from a rather extended wedding trip to take up their residence in Rome, where the parsonage was being repaired and redecorated for their occupancy. After the installation of the new minister, a reception was given, notable for the cordiality of the congregation, and the presence of neighboring clergymen. Among the visitors were the Rev. J. H. Egar, D.D., rector of Zion Church, the Rev. H. H. Peabody, pastor of the Baptist Church, the Rev. M. M. Hughes, Ph.D., Welsh Congregational Church, the Rev. S. J. Greenfield, pastor of the First M. E. Church, the Rev. Samuel Call, pastor of the Liberty Street M. E. Church, the Rev. A. L. Byron-Curtiss, rector of St. Joseph's Church, and the Rev. J. J. Williams, pastor of the Welsh Calvinistic Church.

Mr. and Mrs. Sewall sensed the united support of a strong church and the friendliness of the city. Many years later Mr. Sewall recalled the warmth of Dr. Peabody's personal greeting and remembered that Dr. Peabody told him that he had just been reading a book written by a prominent Presbyterian divine of about a hundred years before, who rejoiced over the fact that among a large group of people who had been admitted to the membership of his church one Sunday, there had been ten who "had been rescued from the Baptists." Dr. Peabody hoped that neither he nor his young brother would rejoice in rescuing people from one another. He chuckled as he told

of the devout Scotchman in Dr. Taylor's congregation who when the pastor referred inadvertently to the "foreigners" from the British Isles, took his Bible and stalked over to the Baptist Church. He could only "take it," however, Dr. Peabody said about a year before returning to the Presbyterian fold.

It was the year 1900. In the autumn our church celebrated the one hundredth anniversary of its Christian service. An editorial in the *Rome Sentinel* (September 29, 1900) was significant. In part it stated that the centennial celebration of the Presbyterian Church of this city is an event that long will be remembered, not only because of what a century of such church life itself means, but also on account of the wealth of local history locked safely away in the archives.

—"A hundred years of church life, a full century of work in the noblest of undertakings, a full century's record of substantial accomplishment cannot fail to carry marked significance. In the contemplation of what it means, one well may be moved to reverence and awe—reverence for the cause of Christianity—awe in the presence of a force as powerful throughout the world as is the Church. The Christian religion is a greater influence in every land today than ever before. Christianity is the corner stone of the nations ablest in all that constitutes greatness. And as there are this reverence and this awe for Christianity itself, there must be something akin for the church organization which rounds out the full period of three generations and stands a monument to righteousness, towering in greater grandeur as the years go by."

The Chapel Is Built

Out of the enthusiasm awakened by the centennial and as a monument to the faith of its founders, the chapel was built. The necessity for such a building had been apparent for some time. The Sunday School had been required to hold its opening exercises in the church auditorium. The pastor had no study. The narrow, dark winding stairway to the primary department was mysterious but dangerous. Mr. Frank W. Kirkland prepared the new plans. The building with its furnishings represented a total expenditure of about $20,000, towards the raising of which the legacies left to the church by Thomas Jones of Rome and the Hon. Willard A. Cobb of Lockport were applied. It is to be noted that five years after the chapel was dedicated (December 29, 1901), the church was free from all debt.

The dedicatory service was impressive.

Minister: To the Glory of God, our Father, by whose favor we have built this house; in honor of Jesus Christ, our Lord; relying on the continued help of the Holy Spirit,

Congregation: We dedicate this house.

Minister: For worship in prayer and song, for strength to those who are tempted, for help in right living,

Congregation: We dedicate this house.

Minister: For the guidance of childhood, for the inspiration of youth, for the promotion of brotherhood, for the salvation of man,

Congregation: We dedicate this house.

Minister: As a tribute of gratitude and love, as a free will offering and praise, to glorify God and to minister to the needs of His children,

Congregation: We dedicate this house.

Choir and Congregation: Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. *Amen.*

The chapel, built of brick, was designed on the Akron system, grouping classrooms around a main room and separating them from it by accordion doors which were on a track concealed in the partition overhead. This system permits several different groups to meet at the same time and yet provides ample space when the doors are thrown open to accommodate large assemblies. The East Room has been well adapted to the Beginners' Department, the West Room for prayer meetings, and at other times for receptions and teas and social gatherings, the center portion with its surrounding gallery and low platform has served as a lecture hall and conference room, as well as a chapel. The church office and the pastor's study are easily accessible and the large rooms upstairs to the right and the left of the balcony are classrooms, choir wardrobe and supply rooms. The basement has one classroom which adjoins the large dining room, which in turn leads to the serving room and kitchen. A small crude elevator which lifts to the West room from the kitchen has made possible food service to the main floor of the chapel. The building, upon completion, was put to use immediately. Because of its increased facilities, the Sunday School soon nearly doubled in size and became, due to the faithful efforts of its officers and teachers, a model of organization and efficiency.

Mr. Sewall set to work to activate the young people's group, leading them in church work and building them up in Christian strength. He was a young minister, but he looked even more youthful than he was, a fact which proved disconcerting to one of his congregation at whose home he stopped

to make one of his first pastoral calls. The day had been an exceptionally trying one for the busy housewife, who had two sons, seniors in high school. The tired mother answered the doorbell in the late afternoon rather reluctantly. Seeing a young man standing there and thinking it was a friend of one of her sons, before the minister had time to speak, she said very hurriedly, "The boys are in the back yard playing tennis, you will find them there," and she shut the door. At supper the boys told her how much they liked the new minister. Mr. Sewall was never averse to telling a story on himself.

Mrs. Sewall taught a large class of young men, up in the balcony of the church. Not long before the arrival of her first son (1902), she was obliged to give up that duty. Somebody asked one of the class how he liked Mr. Sewall as a teacher. "Oh," he replied, "he's all right, but he can't hold a candle to his wife." Her wise counsel and active service were always generously given although the pastor had expressly stipulated when he accepted the call that the church was "not acquiring an assistant in the minister's wife. She would do her part like any other loyal member," but she was not to be considered as an assistant, a just policy, which his successor was to emphasize also.

The East Rome Chapel immediately captured Mr. Sewall's vitalizing interest. Mission work was resumed June 10, 1900, and continued with gratifying success. Mr. John MacHarg, Mr. Henry Huntington, Mr. Clayton Mowry and others are remembered as superintendents. Pleasant are the memories many Romans have today of the East Rome Chapel. Volunteers and students worked joyously together, singing the simple old songs, the favorite one in the Sunday School when the collection was taken up, being,

"Dropping, dropping, dropping, dropping,
Hear the pennies fall,
Every one for Jesus
He will get them all."

With bowed head, the response was given:

"Dear Jesus, bless the gifts we bring Thee,
Give them something sweet to do;
May they help someone to love Thee,
Jesus, may we love Thee too."

The above was given to the writer verbatim by Mrs. Frank Coluccio, (Rome), who as a little girl was called for every Sunday by Lillian Keeney

Brown. Mrs. Coluccio's reminiscences would have delighted the founders and proved how very worth while the work was. Attendance usually increased around Christmas when there were special services and always a great tree for the Christmas party, which brought satisfaction to all. With strings of popcorn, bags of candy and nuts, and with oranges, the children decorated the tree and there were presents, pocket and hunting knives for the boys, dolls and lace trimmed handkerchiefs for the girls. Banana cake and ice cream were favorite refreshments.

Of course, there were no automobiles in those days except the ones of the experimental type that roared and chugged and often stood still in the middle of the street. Mr. Sewall made his calls on foot or on a bicycle. His city parish was extensive and as there were many country residents in his congregation, he succeeded in getting plenty of exercise. The days were full. There were speeches to be made to various civic organizations, there were the Sunday services, morning and evening, there was the midweek prayer meeting, there might be a funeral at two o'clock, a wedding at four o'clock and a stereopticon talk at five o'clock.

Country weddings were numerous. Asked for his reminiscences, Mr. Sewall recalls one which was held in the home of the bride's father, who had a small water power factory where he made wooden bottom chairs. "After the service," said Mr. Sewall, "when he and I were sitting together we mentioned the hard times we were then experiencing. 'Well, Dominie,' he said, 'I guess you and I won't need to worry. I think marrying and settin' down won't go out of fashion'." Continuing his random memories, Mr. Sewall writes, "I well remember one wedding. The couple came to the house unattended. He was seventy-two years old and the bride was seventy. I learned that they had been sweethearts in their youth, that each had married another partner and that both had become widowed. They had decided to renew the romance of their youth. After the service, he put a folded bill in my hand. I looked at it after he had gone and it was a fifty dollar bill! Such fees were very seldom received. One colored man searched all through his pockets after his ceremony and informed me he must have left his purse at home, but that he would see me in the morning. I never saw him again!

"As I think of those who were prominent in the work of the church, dear old Dr. Sylvester Tremaine comes to mind. Dr. Taylor told me he had been brought up in the Methodist Church and when he was elected elder, he told Dr. Taylor he could not accept some sections of the Westminister Confession, which all elders are supposed to subscribe to. Dr. Taylor took the problem to the Presbytery. After he had stated the case, one of the members

asked, 'Dr. Taylor, is he a good man?' 'One of the best who ever walked on shoe leather,' answered Dr. Taylor. 'I move that Dr. Taylor be directed to ordain him as elder.' The motion was carried unanimously and Dr. Tremaine served until his death. No minister ever had a more loyal and harmonious Session than I had. They were all willing to do their part. The same is true of the trustees. I could name them over even now, but you will find them noted in the records of the church."

In the church organizations, Mr. Sewall was helpful in countless ways. He believed that an active ushering group was an important part of the church service. In establishing church relations the ushers of a church are often the very first ones with whom strangers come in contact. Enthusiastically the newly-formed Ushers Association planned a get-together dinner for the men of the church, a forerunner of the traditional Men's Banquet of these later years. In that first program of Friday evening, January 18, 1901, led off by Mr. James P. Olney with his talk on "Trusts, Commercial and Religious," and concluding with that of Judge R. C. Briggs, "What the Pews Would Like to Tell to the Pulpit," there was the characteristic give-and-take attitude lifted to loftier heights by the remarks of the minister in his simple but striking subject—"Steeples." Through the efforts of the ushers, the present church calendars came into existence. The settees in the vestibule are a gift from the ushers of the early days.

Another organization that came into being during Mr. Sewall's pastorate was "The Kirkland Club." It originated from a Sunday School class taught by the late Frank W. Kirkland. This club existed before scouting came into being, but many of the present activities of our present Boy Scout Troop were those of the Kirkland Club, such as hiking, overnight camping trips and worthwhile projects of interest to growing boys. Of course, they loved to eat. One of the favorite dishes was a pan of baked beans usually supplied by Mrs. O. P. Backus. These Kirkland Club boys turned out to be a credit to the church. Many of them have become prominent doctors, lawyers, bankers and business men, loyal supporters of the work of Christianity.

The Christian Endeavor Society responded to revised plans. With wisdom, a group of high school students, boys and girls, were placed in charge of the meetings and consecrated their efforts in prayer and Christian endeavor which led them and many of their young friends under the guidance and companionship of the minister to "being desirous of walking with God."

All too soon the day came when the beloved pastor received a call from the State Street Presbyterian Church in Albany, New York. What happened at the prayer meeting that Thursday night when he was released by his

people was a complete surprise to the Rev. Mr. Sewall. The attendance at the meeting necessitated the use of every available part of the chapel and extra chairs were brought into requisition. Mr. Franklin A. Ethridge requested permission to lay aside the regular routine of the meeting. Torn between affection and duty—the desire to have him remain in Rome and the realization that he was abundantly equipped to assume a charge of greater importance and magnitude, the organizations of the church through their leaders expressed their deep appreciation of Mr. Sewall. Professor D. R. Campbell, representing the young people, the Christian Endeavor Society, told of the long tramps across the fields and up over the hills hereabouts, when being close to nature, they had found themselves near to God. Others were Mrs. McDowell of the Friday Afternoon Sewing Club; Mrs. F. L. Wager of the Ladies Aid Society; Mrs. F. M. Orton, primary department of the Sunday School; Miss Martha Huggins, junior department; Miss Kirkland, Home Department; Mrs. Mary K. Robinson, Missionary Society and Miss Anna Briggs of the Mission Lights; Daniel R. Williams for the Ushers Association; M. H. Jones of the Young Men's Bible Class; R. C. Briggs, Superintendent of the Sunday School, Dr. A. A. Gillette for the Session and the Hon. James P. Olney for the Board of Trustees.

When the Rev. Charles G. Sewall preached his farewell sermon on Sunday evening (April 21, 1907), one thousand persons filled the church to witness the turning of the last leaf in a happy chapter of the history of the church. Seven years had come and gone—years of growth and achievement if judged by the three hundred seventy new members and the loyal church attendance of the regular communicants, but the most important results of the work of a church of Christ cannot be summed up in statistics. The parting wish of both pastor and his people was the familiar words of the old, old blessing, "May God be with you, now and forever more."

The Pastorate of The Rev. Philip H. Cole, D.D.
1907 — 1940

The Rev. Philip H. Cole, D.D., was the seventh pastor. He was born in the town of Rhinebeck, New York, December 27, 1864, and was educated in the public schools of Red Hook, Union College at Schenectady, and Union Theological Seminary in New York City. After leaving the Seminary, he served five years on the faculty of Union College in the department of English Language and Literature. During a part of this time he was pastor of the Second Reformed Church of Schenectady where many people likened his preaching to that of Phillips Brooks. At Sunday evening services, it was often difficult to find seats, so eager were so many to hear the popular young minister. In December, 1897, he was called to Syracuse, New York, where he served for ten years as pastor of the First Reformed Church before coming

to Rome in 1907. All of his life was associated with New York State, although he crossed the ocean fifty times, first going each year when he was a college professor to do research in the literature of Chaucer and Shakespeare in England. Oxford was a beloved Alma Mater by adoption. Rutgers College, New Jersey, in 1903 conferred upon Dr. Cole the degree of D.D. For five years he served as a member of the Board of Trustees of Union College, his second term expiring in 1906.

When Dr. Cole came to Rome the church had a communicant membership of 622 and a total budget for church support and benevolences of $8,118. In the first twenty-one years leading up to the peak year of 1929, the membership had grown to 929 communicants and financial support to $22,458. During the depression years when the income decreased, an effort was made to bring the rolls up to date, to seek out the "lost sheep" wherever they could be found and by various other means to make the lists accurate.

From Pew Rents to Pledges

In 1909 our church adopted the pledge envelope system as the chief means of income, discarding the century old pew rental system. Was the family pew to become obsolete? The trustees thought not. In recommending the change, they made it quite clear that the new system would in no way interfere with the current arrangement of occupying the pews. Subscribers would have the same right to pews as under the old system and all subscribers to the envelope system, who did not have regular pews, could have sittings assigned them upon application.

Many are the cherished associations with the old family pew. To this day the grandchildren of Mrs. Alfred Ethridge tell how at a particular moment in the service, usually after the first verse of the first hymn, she would turn slowly to look and see if her children and her children's children were in their appointed places in their pews and then quite satisfied with the count would turn back towards the altar without ceasing her singing or missing a note.

There were the so-called Amen pews where the Pollards and the Henry L. Adamses sat for so many years, pews christened by them and their neighbors as the Farmers Pews. The men could slip into church quickly and quietly after hitching their teams in the nearby church sheds. There were the Talcott, Mudge, Boardman, Knight, Visscher, Brainerd, Comstock and Wager pews, those belonging to the Wrights, the Sopers, the Huntingtons, the Hagers, the Doxtaters, the Wheats, the Bloomfields, the Beaches, the Barnards, families who in the early days in order to substantiate the church support purchased not only their own but two or three other pews and then

turned them back to the church to reassign. The pews near the pulpit still are marked with some of the oldest names in the city, the original plates being attached to the arms of the pews.

At first the sale of pews had been by public auction. When the old square pews in the first frame meeting house on the outskirts of the fort settlement were ready for occupancy, it was voted to hold a public auction (July 5, 1808) in the open space across the road from the church. It is interesting to record that the pew renters, not merely the communicants of the church, made up the First Religious Society of Rome. The original pew rentals were from $10 to $102 per year. On November 27, 1808, pew renters were granted permission to build carriage stalls 8 x 20 x 8 ft. high at their own expense, and on July 18, 1811, it was decided that pew rentals could "be paid in wheat or any other produce at a fair price."

In 1900 the committee reported a revised schedule of pew rentals which was adopted with some changes. The first two rows of seats in the gallery were to be placed on sale at three dollars per sitting, or ten dollars a pew. Certain pews were to be free. In 1907 the Session and Trustees recommended to the congregation the pledge system of raising revenue and in 1909 the change was made. The financial result was satisfactory. The effect on pew occupancy was not particularly noticeable at the time. The old families for the most part occupied the same family pews. Charlie Wing Sing, whose cheery greeting in the vestibule after service, "Good morning, good morning, ev-zee-body, good morning," sat in his chosen place as did the Jacksons whose melodious Negro voices delighted the occupants of the surrounding pews. Gradually, however, it was noticed that the back pews gained in popularity rather than the front pews, where, formerly, members in large family groups had stood up to be counted in important decisions of the church.

At a time when Protestant Christianity in many places was swerving away from the religion of the Bible to a system of ethics, Dr. Cole's intellectual and ecclesiastical leadership was helpful. Young people sought him in his study. Bewildered by the tremendous emphasis placed on science, students home from college often took their questions to him. Agnostics, atheists, socialists, anarchists, rationalists were attacking religious beliefs. Emma Goldman, acclaimed anarchist, toured the country denouncing God and the Bible at about the same time Billy Sunday, the evangelist, was urging men and women to heed God's Word. In the conflict, Dr. Cole steadied the faith of his people. He held an unique position in the church at large in being able to keep free of theological partisanship. Although personally liberal in

his point of view, he had warm friends among the Fundamentalist wing of the church.

He was a scholar, always speaking with great rapidity and versatility. In fact, his scholarship was almost encyclopedic, so well-versed was he in mathematics, science, literature, languages, philosophy, and so thorough was his lively interest in history and the political movements of the world. In morning worship, it was his invariable custom to ask guidance for public servants, "O Lord, bless the President of these, the United States of America," and being a student of civil government, he did not neglect to mention in supplication several departments besides the executive. By the time he reached the local government, the list had become long and the prayer longer, but somehow when the final Amen was said, heads were lifted with the assurance that all would be well with this great country of ours.

Religious Education

He added strength to the church by the emphasis he placed on religious education. During the first years of Dr. Cole's pastorate, Miss Amy Kirkland held the part time position of pastor's assistant, working with the children and shut-ins who could not get to church. Now it was felt that the growing church merited a full time assistant pastor.

The Rev. Edwards H. Dickinson, a Congregational minister, was appointed to this position in 1927 and remained for nearly two years. Leadership of the young people of the church was his particular assignment. With Miss Estella M. White of the First Methodist Church, Mr. Dickinson organized the Interchurch Youth Council for Rome, which later became affiliated with the Oneida County Christian Youth Council.

After Mr. Dickinson resigned, the position was changed to that of Director of Religious Education, with a salary of $2,400 plus an additional $100 for use of car. This position was filled consecutively by two laymen, Kendall D. Bass for five years, and John W. McCracken for two years. Both men, particularly Mr. McCracken, worked to train the young people to be youth leaders in the home church, encouraging them to attend summer conferences, building up a background of experience and shared responsibility, thus making possible active participation in the program of the church. Mr. McCracken is at present (1950) Field Representative of the Board of Christian Education, Synod of Michigan.

In 1936, at Dr. Cole's request, an assistant minister was again appointed. The Rev. S. Carlyle Adams, then serving in that capacity at the Oswego Presbyterian Church, accepted the call of the local church and served until the conclusion of Dr. Cole's pastorate. Mr. Adams came November 4,

1936. His preparation for his work was most thorough. He held degrees in theology and religious education, and one in psychiatry as well. His experience in the religious field included work as a teacher and writer.

Mr. Adams suggested a new youth service in the local church, this to take place at 9:30 A. M. on Sunday, a service managed by a youth cabinet which was to function similarly to the regular church session.

Another new service was Sunday Morning Worship in Italian at 8:30 A. M., Mr. Adams making a study of the Italian language so that he might be able to preach in the native tongue of those who attended this service. At the time the East Rome Chapel project had terminated. Back in 1918, the Session had engaged an Italian minister, Mr. Biagro Isagro, to take charge of the chapel and in 1920 it had recommended that the work be increased, the property in Third Street to be sold after a suitable site had been procured on East Dominick Street, which was thought to be a more central site for such a mission house. In 1922, the chapel was sold to Elvira Danty for $1,000, but here the East Rome project ends. The proposed new chapel was never built and it must be written, "Mission unfulfilled."

The Protestant Italian families gathered together in the Uptown Church by Mr. Adams, though few in number, seemed very happy to have their church again. Italian hymnals were purchased and remain in the church library now. Some of the young people formed a little choir to lead the singing each Sunday morning. They were very cordial in welcoming any of our regular members to their early service and at Easter and Christmas had special programs. The older men made a manger and set up the simple facsimile of Bethlehem's first Christmas. Mr. and Mrs. Aurelius Baldini, Mr. and Mrs. Stephano Alonge, Mr. and Mrs. Michele Bovi, Mr. and Mrs. Luigi Alaimo, Mr. and Mrs. Luigi Rossi, Messandro LaBadia, Mr. and Mrs. Louis Nagy, were enthusiastic workers. Most of them are in our active congregation today, and their children, now married, are bringing their little ones. But many more have drifted away. Mr. Adams had the project very much at heart, writing countless letters to start the Italian service, making many calls among the Italian parishioners. They called him Father Adamo. At his resignation, in the poignant phraseology of Mr. Aurelius Baldini, who had been a veritable pillar of strength in the work, "All was dark again."

During World War I, the church people met the emergency, men and women entering the service of their country. Before the end of the war came, there were many blue stars and one gold star (Corporal Frederick

W. Kroll, killed in action during the Battle of the Argonne) on the war service flag. Others joined the Home Guard and the Red Cross. Stringent regulations were observed for the conservation of coal and light. Dr. Cole, representing the Rome Council of Christian Education, rarely missed being present when a contingent of boys was leaving, to present the selectees of the draft board with the New Testament scriptures and to wish them God-speed. During the week days members of the congregation frequently sought sanctuary in the church, quietly offering prayers for the loved ones and for peace. And when that day came, the church bell rang forth the good news clearly, joyously so that the whole city might hear. Peace, Peace to the World.

Gifts of considerable importance were presented to the church during this pastorate: the memorial tablets to former ministers placed in the front of the church, the first having been given at the 100th anniversary by Mrs. Sarah Peck in memory of her father, the Rev. Moses Gillette, the first pastor; the memorial plaque in the vestibule to the founders, Ebenezer and Grace Wright by descendants of the third and fourth generations; the baptismal font with its inscription—"One Lord, One Faith, One Baptism," given by Mrs. Augustus Southwick in memory of her husband, who was elder from 1893-1909; the first memorial windows and the new organ.

Dr. Melancthon Stryker, ex-president of Hamilton College, had returned to Rome to the old Stryker home on East Liberty Street and soon made his presence felt in the church. On May 31, 1921, a joint meeting of the Session and Trustees met to consider the gift of a new organ offered by Dr. Stryker, contingent on the reconstruction of some pews in the rear of the church auditorium and at both sides in the immediate front as the donor wished the organ to be in the front of the church. The officers accepted Dr. Stryker's offer, the installation to be carried out per his specifications. The new organ was dedicated November 3, 1922, Mr. Elmer Tidmarsh having been secured as organist.

Dr. Stryker also submitted a plan for memorial windows. On November 13, 1922, Dr. Cole, Dr. Stryker and Mr. H. C. Midlam were appointed as a committee in the matter. On November 18, 1926, the Session and Trustees decided that official action in regard to the plan for the windows was to be limited to the two boards. Messrs. Frank Kirkland, Delos Lawton, George R. Staley, Albert Hooke and H. C. Midlam were appointed as a general committee. The price of the windows was fixed at $2,000 for installation and $100 to go into a fund for maintenance. There were to be two

sections in each window, the small figure in the lower being related to the larger one in the upper section. The general plan follows:

Left Side

1. The Great Commission.
   Paul Bidding Farewell to the Ephesian Elders.
3. The Resurrection.
   The Ascension.
5. Crucifixion.
   The Last Supper.
7. The Sermon on the Mount.
   The Parable of the Sower.

Right Side

2. The Nativity.
   The Flight into Egypt.
4. Christ Blessing Little Children.
   The Baptism.
6. The Good Shepherd.
   The Prodigal Son.
8. Transfiguration.
   Moses and Elias.
   Triumphal Entry.

The central window over the organ was to symbolize Worship and Praise, the Trinity, Christ, Exalted Angels.

Six windows were installed during Dr. Cole's pastorate, in memory of:

1. Arthur Alfred Gillette, M.D., and Harriet Adams Gillette, by their son.
2. Sarah Lawton Orton, Beloved Wife of Frederick M. Orton.
3. John J. Parry, The Master Mason who did his part in erecting this church.
4. Mary Draper White, given by Mr. and Mrs. James Soper.
5. Arthur James Wylie, given by his wife, Helen Brown Wylie.
6. Albert and Esther Soper, given by their sons.

The seventh window has not been installed. The eighth shows the parable of the Good Samaritan and The Sower instead of the original design. This window, in memory of Henry Huntington and his wife, Mary Johnson Huntington, given by their four children, has been installed more recently, as have the two windows in the vestibule, one given by the Louise Williamson Bible Class in memory and honor of those who served in World War I, and the other given by the Women's Guild for Christian Service, in memory and honor of those who served in World War II. All these, lovely in the rich, deep colors associated with cathedral windows, contribute to the stately beauty of the sanctuary.

Because of his long residence in Rome, Dr. Cole held many funerals, not only in his own parish, but among many people not closely identified with any church. There was usually some singing so Waldemine Backus Holden and Florence McPherson Midlam used to go along with the minister. Sometimes it took all day as they went by a hack. Such a trip to Point Rock meant

starting at nine o'clock in the morning and not reaching home again until late in the afternoon. "Now an auto would have whisked us there in no time, but we would have missed our long and interesting talk with Dr. Cole," Mrs. Holden writes.

There were changes taking place. There was now no Sunday evening service. The parsonage was called the Manse. The frock coat, so long a part of the ministerial garb, gave way to the more academic robe with its red hood and theological stripes, just contrast enough to the plainer robes now worn by the choir stationed near the organ in the front of the church. A candle-light service on the Sunday before Christmas brought such rewarding satisfaction, it was on the way to becoming a tradition in the city, as were the Lenten Union services, Monday through Thursday of Holy Week. The First Presbyterian Church, being commodious and centrally located, was chosen as the sanctuary to be used for the Union services. Working together, the Baptist, the Zion Episcopal, the First Methodist, the Calvary Methodist, the Weslyan Methodist, the Free Methodist, the Trinity Evangelical, the Mt. Calvary Baptist, the First Presbyterian, the Bethel Presbyterian and the Salvation Army, with the splendid cooperation often given by the Westernville Presbyterian, the Lee Center Methodist, and sometimes the Ava Methodist of the outlying districts, conducted services witnessing public worship irrespective of race, color or creed.

On the twentieth anniversary (September 30, 1927) of his pastorate, Dr. Cole was tendered a dinner by his people. Over four hundred and fifty of his congregation gathered in the church for the reception and all went in to sup together. No Presbyterian woman was in the kitchen that night, thanks to the thoughtful and generous service offered by the women of Holly Chapter, Order of Eastern Star, who, after the women of the Ladies' Aid Society had prepared the dinner, "took over" in the kitchen and in the banquet hall, so that every woman of the congregation might join in the festivity. This was a service held in deep and grateful remembrance.

The Honorable James P. Olney was toastmaster for the occasion. Mrs. Cole was presented with a fitted traveling case and hat box; Mr. Dickinson with a desk set, and Dr. Cole was given a bag of gold containing $1,250. As Dr. Cole arose to respond, it was evident that he was deeply moved by this expression of the affection in which he was held, but he rallied to announce quite jubilantly that his gift might mean the last ride on his bicycle. He would look into this matter of an automobile and might even learn to drive one, a suggestion which was soon to materialize.

Gerard F. Hubbard of the *Rome Sentinel,* later of the *National Geo-*

graphic, wrote a poem for the occasion. So well did it express the sentiment felt that it is often recalled. Given in part, it follows:

To Doctor Cole

I don't know when the world began
Or how, but on the whole
I think perhaps we have a man
Who does know—Dr. Cole.

He's been so long the pastor here
That I for one declare
It's more than likely his career
Began some time back there!

The paths of Eden he has trod
And walked on Noah's deck,
And felt the give of Jordan's sod
And watched the Boatmen wreck!

And he has passed between the walls
Of sea that opened wide;
And looked in Roman banquet halls
And knows how martyrs died!

So through the ages he has come
To dwell with us awhile—
A man who heard the Caesar's drum
And rode the infant Nile!

He saw you in, he'll see you out,
He'll link your marriage bands;
He'll hear your children's children shout
When Rome no longer stands!

I see him marching down the years,
Swift, straight toward certain goal—
A man who banishes my fears
And guides me—Dr. Cole.

I see him cycling down the way
Though airplanes fly the air—
To drive some loved one's dread away,
To ease some shut-in's care.

I stand amazed to see him now,
Unbowed, with cheek so ruddy,
Eye so true, and wonder how
He prospers so in study!

He's more an institution, he,
Than institutions are
He'll preach here till Eternity
Calls back each gleaming star!

But when the brightest star of all
Is summoned, on the whole
I think you'll hear the Angels call
His name—Our Doctor Cole.

In a church characterized by other long ministries, Dr. Cole's pastorate is the longest—thus far—in the history of this church. After nearly thirty-two years of active service, in June, 1939, the members of the congregation were asked "to concur in the request of the pastor that the Utica Presbytery dissolve the pastoral relations now existing between him and the church." In the Presbyterian Church the pastor does not submit his resignation to the congregation, but to the Presbytery to which he is responsible. If the Presbytery approves, the congregation then seeks another pastor.

Dr. Cole had served twice as moderator of the Utica Presbytery and had held prominent national posts, both in the Reformed and the Presbyterian Church. He was widely recognized for his intellectual and ecclesiastical leadership. Fortunately for the community, after his release from active service (1940), Dr. Cole maintained participation in church and civic affairs. He was made Pastor Emeritus and given the use of the parsonage for the remainder of his life.

On June 22, 1944, suddenly, while sitting on the porch of his home at 509 North Washington Street, the summons from the Master came. Dr. Cole lies buried in Red Hook, New York.

The words of his last sermon are remembered. "This is a frenzied world," he said, and added that there is no prospect of peace or justice until the individual has been regenerated. Social measures, important as they are, are secondary to the individual. We must start with the individual.—"Jesus pointed the way."

The bronze tablet given by the Women's Guild, the cross, and the seven branch candelabra presented by his widow, Mildred Ellis Cole, are memorials to Dr. Cole.

The Pastorate of The Rev. Edmond G. Dyett
1940 — 1944

The new minister did not come as a stranger to Rome. His father, Mr. James H. Dyett, of Buffalo, brother of Mr. H. T. Dyett, was brought up in this city. His great-great-grandfather was none other than Joshua Hatheway, one of the signers of the Covenant of 1800, supposedly the first lawyer to settle in the town of Rome, one whose professional advice was valued in drawing up this treasured document of the First Religious Society of Rome, as well as in its incorporation.

The Rev. Edmond G. Dyett was a graduate of Cornell University (1923) with a B.A. degree and a member of the class of 1926 of Princeton Theological Seminary. In 1930 he received his masters degree from Columbia University, which was followed by one year at the Sorbonne

with a doctor's degree from the University of Paris. After his ordination in 1926 and his marriage to his college classmate, Marion Smith, of Nutley, New Jersey, he was appointed by the Board of Missions to go to Guatemala and while there, 1927-1929, he was elected for one year as moderator of the Presbytery of Western Guatemala. After two years of lecture work and personal counselling in New York City, he served for four years as assistant minister of the Central Presbyterian Church of Buffalo, New York, before coming to Rome on August 1, 1940.

The 20-30 Club, organized that autumn, was one of his special projects. This group, made up of young couples, held monthly meetings and often too, they met several times between the general meetings, so varied were their activities, such as hiking, music appreciation and painting. Besmocked, with paintbrush in hand, they demonstrated their practical as well as aesthetic interest in the arts by capably redecorating the kitchen and coat-rooms of the church.

The first important step towards the general refurbishing and the restoration of the front of the church sanctuary was taken when the organ was removed from the front and a new organ installed in the tower of the balcony, a project earnestly desired by many and started by a legacy ($7,000) left by Mrs. Louise Brigge, whose wish was that the lovely arches of the church should be restored.

The development of music is an essential part of church service. Told briefly as it must be in this sketch, only in the memory of those who heard them can be recalled the beautiful voices of the many talented singers who have contributed so much in song. Before there were choirs and soloists, there was congregational singing. Long ago when there were but few books, it was the custom to line the hymns. The deacon would stand up in front of the pulpit and read off a psalm or a hymn, a line at a time, and then sing, and the congregation would all join in. By and by a small book called "Village Hymns" was introduced. Later it was thought best to have a select choir of singers sit by themselves and sing together. This was bitterly opposed, particularly when the leader used a pitchpipe. A whistle in the House of God! It was thought to be a profanation. Even the installation of an organ was opposed by some and the story is told, although unsubstantiated, that when the Jardine organ was installed, it was done so with the express provision that it never should be played by a woman. "But it was," exclaimed Mr. Frederick Hodges, "my mother played it," and there are those who recall that Mrs. Vorce was our organist for thirty years.

Stephen H. Palmer, following Mr. Tidmarsh and Mr. David Hugh

Jones, was the first organist with the title of Music Director. He came with the idea of enlarging the chorus choir. Under his supervision a children's or junior choir was formed to act as a training group for musically inclined children who would eventually go into the adult choir. When Mr. Palmer left, January 1, 1933, to become organist and choir director at Park Central Presbyterian Church, Syracuse, Evan R. Edwards, known to many Romans, became organist. Born in Wales, Mr. Edwards was recognized as one of the foremost Welsh leaders of congregational singers in this country. While he was here, three choirs were serving the church, the Junior, the Vespers Singers made up of high school girls and an Adult choir of mixed voices. Our Adult choir participated in several inter-church musical programs, thus fostering a new feeling of unity among the church choirs of the city. Mr. Edwards died in 1950 in Detroit, Michigan, where he had accepted a position at the Calvary Presbyterian Church.

Mr. J. William Jones, former organist at the Episcopal Cathedral in Albany, was his successor (June, 1941). Mr. Jones was a musician of great ability and a teacher of no small repute. He at once set to work to form a choir organization on a sound business basis, in addition to the spiritual side in the musical program of the church. A constitution was set up, officers were elected. The organization began to take its place in the life of the community. At the Candlelight Carol Service in December, 1941, all of the Protestant choirs of the city joined in our church for a magnificent service in which they were assisted by the Orpheus Male Chorus and the Women's Civic Chorus. A series of Sunday afternoon musicales given for the public with free admission was also sponsored by the choir organization under Mr. Jones. In April, 1944, before Mr. Jones accepted the offer of a position at the Calvary Presbyterian Church, Riverside, California, the new organ with the console placed in the choice balcony at the rear of the church auditorium was dedicated, following an intensive subscription campaign in the church.

During Dr. Dyett's pastorate, the Women's Guild for Christian Service was formed from the Ladies' Aid Society and the Women's Missionary Society. Also a woman, for the first time, was elected to the Board of Trustees on April 11, 1943, Mrs. Waldo Prince, serving for one term. This was an innovation. A woman's name had been among the four signers of the Covenant of 1800, it is true, but in the early days of the First Religious Society of Rome, feminine influence was felt, but not officially recognized. Only "the male members of full age" had the right to vote in the affairs of the church. It was not thought seemly that a woman should even voice a

prayer in public. As late as 1885 when the Ladies' Aid Society offered to furnish a choir and organist for one year, the ladies were thanked for their offer, but told quite firmly that the trustees did not deem it practicable to let such matters out of their control. Even so it should stand as a part of the record that the trustees have never failed to gratefully acknowledge the help the women have given them in their efforts to finance the church. New ideas for raising money are difficult to find, but sometimes a suggestion comes up which appeals to the whole community. In an advertisement in the *Rome Excelsior*, February 19, 1853, the ladies of the Presbyterian Church of the village announced that they would hold a public reception at the American Hall where an elegant entertainment would be spread in reception style. That they had hit upon something out of the ordinary to entice contributions, is shown by an article in the same paper entitled:

The Reception

"This is a new move happily invented of late, and applied to very pleasant informal sort of gatherings, now becoming quite common in cities and large villages, and superseding some objectionable features in the old style of evening entertainments.

"The Presbyterian ladies, as will be seen by our notice, have adopted the term for the agreeable treat they have in prospect for our citizens next Wednesday evening. All praise do these ladies deserve, for their untiring efforts in furnishing, in such style as only ladies can, their new church.

"More praise still for their determination not to be in debt for the expenditure. A pleasant way they have adopted for this purpose and one that will be well patronized. They have expended more than $1,100 in furnishing the church, and the balance which they need to make up this sum, they will easily raise by this popular move to secure it."

In recent years, the May Day Breakfast was a novel idea. Boys and girls gathered spring flowers. The tiny May baskets made festive and colorful the breakfast tables where workmen stopped by early for pancakes and bacon, and later, social groups in a more leisurely manner enjoyed chatting over a cup of coffee. A friendly meeting place is the church, so rightly called "the meetinghouse" by our forefathers.

The sheathing with copper of the lofty church spire in this pastorate, called attention to the town clock installed in the steeple. Exactly when the clock was actually put in place does not appear to be clear. An old undated newspaper clipping says the "contract price of $300 was no mean price to raise in so small a village as Rome in 1849." A subscription paper of the time lists the largest sum given for the clock as $15. Most of the persons who

put their names down gave a dollar. On the memorandum on the back is written, "two hundred and nine dollars collected." The full amount not being collected, on another slip of paper dated January 1, 1852, is written, "Mr. Clark agrees to accept amount of subscriptions in payment for the clock and to give a bond with good security to put up a new clock, and warrant it in all respects as soon as the trustees of the new brick church are ready for it."

It has not been ascertained who was the first keeper of the clock. His duty was to wind and oil the instrument and do minor repairs. To make it run, four turns a day were needed, with fifty turns necessary to make the hour strike.

The Boy and Girl Scout troops in our church have always had helpful support of the congregation. Troop 10 formed a Mariner's group for girls and in 1941, the first Explorer Troop in Fort Stanwix Council gained full recognition as an Explorer Patrol of Troop 9 Boy Scouts. Eight in the church group have achieved the highest rank—Eagle Scouts—Spencer Drake, Robert Wentworth, Daniel Schacter, Joseph Shacter, Lyle J. Howland, Jr., Robert W. Murphy, Roy Wheat, Jr., and Tom Van Griethuysen. The Explorer troop disbanded in 1943 when the senior scouts entered the service of their country.

The event that precipitated problems and a change of pastorates was the Second World War. Our young people began to go into the Armed Forces, three of them never to return. So involved were the members of the congregation in wartime activities that some organizations such as the Men's Club, the Youth Group, the Men's Banquet were temporarily suspended. Religious booklets, the Copper Spire and a personal letter from the pastor were sent to those in the service. An Honor Roll of those in uniform was placed in the vestibule. And then came that day in September, 1944, when the name of our loyal minister was added to the list, Dr. Dyett serving as a Navy Chaplain. In the vestibule of the church on the wall above the beautiful Book of Remembrance given by the Adult Bible Class is a framed letter from James Forrestal, Secretary of the Navy. It is a Certificate of Service awarded to the church as permanent evidence of its contribution in behalf of the religious life of the men and women of the Armed Forces. It refers to "the courageous, faithful and noble record established by our Chaplains as they serve all over the world in ships and on the shore." It applies to all who went forth from this community to serve their country and their God.

When the war was over, Dr. Dyett decided to continue his work with

veterans. He is Personal Counselor (psychologist) in the Vocational Rehabilitation Division of the Veterans Administration at the Albany Center, located at Watervliet Arsenal, Albany, New York.

Pastorate of The Rev. Percy E. Radford, D.D., Ph.D.

1945 —

Sunday often marks the beginning of a new pastorate. From Long Island, near Hempstead, where in 1644 the first Presbyterian Church in America was built, Dr. Percy E. Radford, on the morning of March 4, 1945, came to conduct the services in the church so long known as the First Religious Society of Rome. His words of greeting to the congregation were filled with appreciation of the spiritual and historical background of the pulpit which he was to occupy. "I come to you as your pastor with the tremendous advantage left by those men who have preceded me," he said. "I become heir to a great heritage." And then very humbly he added, "I pray we may build well upon the foundation laid for us."

Dr. Radford is a native of Augusta, Georgia, the son of the lawyer, Wallace Radford, whose wife was a musician. As a birthday present to the growing boy, Mrs. Wallace Radford planned a trip to New York and there was amazed to find that her son seemed only interested in the theater and in the opera. A new Italian singer with a powerful voice was making his debut in 1903, singing the role of Rigoletto. They went to hear him and that may explain why Caruso's autograph was one of the most cherished in the extensive collection of autographed photographs which Percy Radford later was to present to Tusculum College, Greenville, Tennessee. He always liked to sing. In his youth, he sang in Sunday School in the Cumberland Mountains and it was there he decided to give his life to the work of the Church. In preparation, he attended Tusculum College, Syracuse University, Auburn Seminary and Union Seminary, and holds a Master's Degree in History and a Ph.D. in world literature from Columbia University.

Following his marriage to Gladys Hopkins of Syracuse, and his work with the Y. M. C. A. in World War I, Dr. Radford spent several years as a missionary in the Cumberland Mountains where he organized a school at Big Lick, Tennessee, which is now a noted clinic and mission field conducted by the National Board of Home Missions. Several grade schools were started, around which community centers "chopped out of the woods" are now carrying on mission work with people trained by Dr. Radford. The young minister's warmhearted sympathy and understanding of the mountaineers was favorably noticed by churchmen in Chattanooga, Tennessee, where he became assistant pastor and educational director of the Second Presbyterian Church. He was pastor successively in Kingston, Tennessee,

The Interior of the Church—Looking toward the pulpit

and the Erwin Presbyterian Church in Knoxville with fourteen years in the First Presbyterian Church at Mattituck, Long Island, after which he accepted the call here in 1945.

The new minister lost no time in activating organizations disrupted by the war. In a businesslike manner, too, he noted that the church buildings were sadly in need of repairs due in part to the war years. But his first main effort was to become acquainted with his congregation, which for some time had been without a settled pastor. The church leaders whom he consulted proved helpful as did the "Copper Spire" which he quietly studied.

"The Copper Spire"

This, a publication, in its first issue states: "This paper will do its work well if while it narrates the activities of the church, it cultivates the spirit of the Christian Church. Such cultivation is needed even in a church as large and old as this one, where not all people and all parts are well acquainted with other people and other parts." The present printed monthly publication of the affairs of the church started as a project of the high school group in 1935-36. With Caroline Welch as editor and Albert B. Hooke, assistant, they typed off and mimeographed the "Thumb Nail News" as the paper was then called. It was on ordinary newspaper stock, 6 by 9 inches, and was peddled for two cents per copy by four boys at the annual congregational meeting, the amount collected being for conference expenses. Promoted in 1937 to the medium of a church paper, it received the well chosen name of the "Copper Spire" and was mailed each quarter to all the members. With the coming of Dr. Dyett, the "Copper Spire" became a monthly paper, sometimes even attaining a third page. Mrs. Emma Dillenbeck began her faithful addressing of the envelopes, upwards of four hundred then. The Trustees assumed the expenses of the publication, but individuals were invited to help by paying the nominal sum of fifty cents a year on a purely voluntary basis. Under Dr. Radford the paper is now printed regularly and copies are bound in book form, an available reservoir of material of historical and current interest.

During the war years, with the everchanging lists and A. P. O. numbers of those in service, it carried bits of home news to the far corners of the world. "Rome has its first snow. There must be three or four inches, the kind that makes the best snow balls. And the trees are all trimmed with it and more falling thick and fast." The trees of Rome, the trees of home! How beautiful they are to hold in memory.

In the Soldiers' Letter Box were interesting excerpts. Pvt. Charles Reed had a thirty-six hour leave. "Everyone wants to see you and say,

'Hello,' and then it's time to say goodby. I got into Rome last Sunday at 4 A. M. and had to start back at 9 P. M. I wanted to see my girl and after getting well stuck in a snow drift, I found she had the measles and I couldn't see her!" And there was a postscript—"P.S. If any of the fellows or girls want to write to me, I'll be only too happy to hear from them. I'll answer every one of their letters."

Richard Jones, Y3c, U. S. Navy, was inspired to verse:

"In the Mohawk Valley where once the Indians tred
Like any boy of America, a wholesome life I led."

And so on.

We held our breath and prayed as we read "Wounded in Action—Buol Hinman, Tom Bright." There were several others before the war was over. Printed too, "In Memoriam," were the names of Richard Paul Abbott, Y2c; Sgt. Arthur Taylor and Captain Franklin L. Waters, who made the supreme sacrifice.

The "Copper Spire" now goes to college students away from home and to out-of-town former members of the congregation, some of them living in Florida and in California, in New Hampshire and Missouri, in Georgia and Canada. The recipients invariably pay for it and often write to tell how it helps to keep them in touch with those back home.

A new impetus to the general refurbishing and restoration of the original design of the interior of the church was offered by a gift of $4,000 in memory of Mr. and Mrs. Watkyn W. Parry by their son, John J. Parry, and grandson, Carleton L. Marsh. Mr. W. W. Parry had been an elder for forty years and active in the Sunday School for fifty years. Once when asked why he gave to the support of the church, he replied, "It's a family tradition."

The Sesquicentennial Gift

With zeal the work was begun of transforming the church auditorium, of restoring the arches, of installing new wiring and lighting, of painting the pews, of furnishing new red carpet and cushions, of repairing and painting the chapel, and of renovating the kitchen and the dining room—a project involving approximately $50,000. Chosen men, Albert Hooke from the Session, Louis Glesmann from the Board of Trustees and Arthur Seth Evans from the congregation made up the Finance Committee. They, aided by the tireless efforts of the minister, the responsive enthusiasm of the entire church, through the combined efforts of the various organizations, assumed this obligation. It is to be the gift of the congregation and friends, to the

church, on its one hundred and fiftieth anniversary. Gordon E. Kent is General Chairman of this Sesquicentennial Celebration.

The church buildings are in use seven days of the week. Stop by any time and one feels the activity. There are bound to be some of the younger Presbyterians of the Westminster Fellowship Group about, the high school students in whom Dr. Radford has such a special interest, a committee meeting in the alcove, there may be a personal consultation going on in the pastor's study, and in the church office, there may be any number of events in the making, fitting into the well-rounded program of the church.

Being a church secretary is a very satisfying job, Mrs. Bertha Cable thinks. It is never monotonous. The church moneys are to be banked, there are the accounts of the church, the benevolent pledges, the "Copper Spire" subscriptions and advertisements, the special envelopes, the anniversary pledges, the ordering of church supplies, the calendar notes; there are the registers of membership, dismissal, baptism, marriages and deaths; the cradle roll; there is the problem of giving the use of the chapel to the various groups and organizations; numerous callers and telephone calls; substituting as a teacher with the midweek classes from the schools; mailing lists, taking charge of the Nursery School during the church hour, school pageants arranged with continuity from Bible readings for Christmas and Easter, visiting the Sunday School departments with projector and pictures about once a month, and then there are the letters, notes of sympathy, thank-yous and congratulations. Between times, she may write the words for the song the Juniors are to sing some Sunday, or a commemorative poem or an anthem to be published. There's never a dull moment and many a one of inspiration in a church office. "I like people," Dr. Radford frequently comments. His office and the one across the hall see them in all moods, troubled, fearful, weak, strong, helpful, joyous, striving as men do for a renewal of spiritual insight.

An event of considerable importance took place June 26, 1947. It was the ordination of one of our own members as a minister of the gospel. William Roberts Jones was born in Buffalo, April 18, 1922, and came to Rome in 1936 with his parents, William H. Jones, a native Roman, and Gladys Roberts Jones, daughter of the former well-beloved minister of the Bethel Presbyterian Church. "Bill," as he was popularly called by his many friends, was taken in care of the Presbytery in 1939, Dr. Cole being Chairman of Christian Education for candidates for the Christian ministry. After graduation from Wooster College in 1944 and from Princeton Seminary in 1947, he was ordained at the altar of the First Presbyterian Church of

The Interior of the Church—Looking toward the choir loft

Rome, Dr. Radford and representatives of the Presbytery taking part. The Rev. William R. Jones married Dr. Radford's daughter, Dorothy, a graduate of Wooster College, on December 30, 1948. He is now pastor of the Presbyterian Church, Tunkhannock, Pennsylvania. Gladys Roberts Jones was organist of our local church at the time of her son's ordination.

The Choir organization has become firmly established in the program of the church and the life of the community. The business set-up and methods of raising money to pay its bills with the help of a regular budget from the Trustees, and the results accomplished are praiseworthy. Following the resignation of Mrs. Rockwood, who had been instrumental in establishing the Woman's Chorus, the Session asked the executive board of the Choir to suggest a successor. They recommended one of their own members, Mrs. C. Judd Feickert, who had been with the choir since 1941, and she now serves as Choir Director with Robert Stirling as organist. The personnel of the adult choir numbers about fifty mixed voices, with forty boys and girls in the Junior Choir under the very efficient supervision of Mrs. Thomas Kilbourn. The contribution of good music continues. Each year the Candle Light Service is presented, and also as another fine tradition, the choir presents a musical program on Palm Sunday evening of each year. As a special gift to the church during this anniversary year, the choir has given a concert grand piano..

There have been other gifts recently. On Mother's Day in 1946 a large Bible for the pulpit was given in memory of Elizabeth Huntington Bright by her two sons, Edward and Thomas. The Communion table was given by Mr. Arthur C. Tedd in memory of his mother and in honor of his father; the Christian Flag by Mr. John McCarthy in memory of his wife; Mr. and Mrs. Arthur Seth Evans made possible the new Hymnals. There are many more, listed elsewhere under the activities of organizations written up in the separate accounts compiled by Louise Kingsley, George R. Staley and Louise Williamson.

Spiritual Radiation of a Church Is Immeasurable

Even more than gifts are the names of individuals worthy of being mentioned. Their sustaining contributions in money, time, effort, loyalty, prayer and love of God, nameless though they must be in this brief sketch are the glory of the congregation. In the lives of all the sons and daughters of the church is to be found its spiritual radiation. This is immeasurable in words. Somewhere it is being invisibly and eternally recorded.

There is a revival of religion. The Bible is regaining its popularity. Within the church there are signs of an awakening. With less emphasis on

ecclesiastical laws and creeds, more attention is being given to belief in the brotherhood of man. It may well develop into a layman's crusade. It is felt by those who are giving it deep thought that the presence on earth of Jesus of Nazareth released an atomic power of the spirit which the church can make available if men and women will only use it through prayer and faith.

That the men are taking a more active part is most promising. In our church the Men's Banquet has been one function which annually has brought them together in large numbers. Mention was made this year of the contribution to the work of the church these affairs have given, and in particular a tribute was paid to two of our prominent members who have consistently "brought great humor and rich thought to these banquets" over which they have alternately presided since 1929. This Toast to Our Toastmasters, written by our pastor, accompanied the menu program and is here given in part:

To Arthur Seth Evans and George R. Staley

"To the men through the years
Who have roasted each other
When at banquet they sat
As brother by brother.
'Toastmasters' we called them,
With their stories to tell
And each year we wondered
Which one would excel."

Inspiration has been found again and again as outstanding leaders in the Church world have addressed these gatherings.

Recently a New Life Movement has been shaping up. It has found expression locally in the Presbyterian Men's Club and is built on a vitalizing plan whereby each man in the church may know there is a special niche for him in which he may find his own place in the work of the church. Through the National Council, Mr. Elbert Mattoon was approached to initiate such a laymen's group. On December 15, 1949, Mr. William Stretton was elected the first president of the local club. Mr. Harold Clayton is the present president, with Mr. Tegid Jones serving as vice-president. Mr. Orson George Riley is president of the Men's Council of the Utica Presbytery. This effort to channel the activity of Presbyterian men in vital service to the church, to deepen its spiritual resources and their own, to develop interdenominational cooperation and brotherhood, is one of infinite possibilities.

A Communion breakfast was held this spring and as the men, two hundred strong, led by their singing pastor, raised their voices in praise to "All Hail the Power of Jesus' Name," the walls of our church gave forth the sound. As it mellowed away into the distance there might have been caught a vision of the Church Triumphant.

Prayer life is deepening. Under the guidance of the spiritual life group of the Women's Guild, some women are setting aside a particular time each day for prayer. Nine o'clock is the suggested hour. They know that "more things are wrought by prayer than this world dreams of," and that prayer is a silent crusade of infinite strength. Traditionally on the first Friday of Lent, Christian women everywhere unite in prayer for home and foreign missions. This movement, begun by the women of the Presbyterian Church, U. S. A., as a Home Missions project in 1887, has grown until the World Day of Prayer has come to be perhaps the greatest unifying force among Christian women. The World Wide Communion Sunday is another red letter day dedicated to the new and larger vision of the Church of Christ. This service, not confined to our own membership, nor to the churches of the city, the state nor to the United States, but embracing the whole wide world, gives convincing evidence of man's inner need for corporate religious fellowship.

It is 1950. We are holding in remembrance the first one hundred and fifty years—and seven more, for good measure, since it was in 1793 that the first Covenant of this church was signed. During the long pull of a century and a half, there have been periods of growth, of devoted consecration, of glorious exaltation; there have been others of worldliness and inertia. To keep the record true, these too have been recorded. We are remembering gratefully that little band of Christian men and women, who in one of the dark hours of world history, lifted the torch of a resolute religious faith in the wilderness of the Valley of the Upper Mohawk. The blessing of God seems to have been upon them and upon their successors to whom that torch has been passed. All the time, in many ways, through many agencies, this historic old church has led generation after generation to "being desirous of walking with God." The present active membership is nine hundred and sixty-six. (July 1, 1950.)

The story is not yet finished. The heritage of one hundred and fifty years is but the first part of the history of our church. The supreme challenge is in the present and in that which lies ahead. "We believe that Christ hath and always will have to the end of Time, a church and a kingdom in the world," was the inspired declaration of the founders of the First Relig-

ious Society of Rome. There is need for an enduring faith. In this city of friendly churches, as indeed all over this great free land of America, men and women are reaffirming their religious convictions. Our prayer is that freedom to worship God shall not perish from the earth. In the words of the poet:

"When Man fronts the mystery
With spirit bowed in prayer,
There is the universal church;
The church of God is there."

—Elizabeth M. Evans.

THE SUNDAY SCHOOL

The first Sabbath School in Rome was started in 1816 by Mrs. George Huntington, a member of this church. Hannah Huntington was a devout woman of considerable charm whose invitation to twenty girls to come to the Huntington School House to talk over a plan for a Sunday School was promptly accepted. The boys' Sunday School, started also at the suggestion of Mrs. Huntington, began in the sadlery shop of a Mr. Miller. This was soon filled to overflowing, and the school moved to the public school building on the park, and continued under the superintendency of Mr. O. C. Grosvenor. As civilization and the Sunday School advanced, the separate schools for boys and girls united in one, in an academy building erected by the Messrs. Huntington on Liberty Street. From the academy, the school soon found its natural home in the session room of the church building. The school divided when the church divided in 1831, and reunited with the reunion of the church in 1847. The primary department was first organized in 1853 by Mrs. Knox, wife of the pastor, beginning with thirty-four pupils and a contribution of three cents the first Sabbath.

Under the administration of Dr. and Mrs. Knox the Sabbath School was reorganized on a plan quite new for those days and which infused a fresh vigor whose influence is felt until now. The first glimmer of a systematic course of Sunday School study in the scriptures, and one uniform for all the churches as now in vogue appeared, as nearly as can be determined in a series of books prepared by the Rev. Charles E. Knox, a brother of William E., and suggested, probably by conferences between the author and Mrs. William E. Knox. That series was widely adopted, but seemed to find its highest office at last in suggesting to the world another method of study, a step in advance.

An interesting account of the early Sunday School was written by Miss Susan Wright from her own recollections and read in 1916 at the Sunday School Hundredth Anniversary. From this we quote parts:

"Before we joined the Sunday School as scholars, we expected to be asked to read in the Testament and be questioned on the catechism whenever Mr. Gillett, the first minister of the church, made his pastoral visits.

"The Rev. Selden Haines was pastor when I became a member of Miss Hannah Smith's class of girls, and we met in the auditorium of the church. The teacher sat in the pew in front of her class, and in order to look into the faces of her scholars was obliged to put herself in a very uncomfortable position.

"Every member of the school was urged to commit to memory at least seven verses each week of the portion of the gospels being studied. In this way the four gospels came to be very familiar to us. The Teachers' Helps were almost invariably *Barnes Notes on the Gospels.*

"We were brought up to have special respect and even reverence for the author of these Notes. Albert Barnes had been a playmate and schoolboy friend of some of our fathers.

"Miss Smith was a granddaughter of Mrs. George Huntington, prominent in the founding of the school. She was a faithful teacher, much loved by her scholars.

"My first lesson assigned by Miss Smith was to memorize a simple hymn beginning,

'Holy Bible, Book Divine
Precious Treasure, Thou Art Mine.'

We also learned 'Majestic Sweetness Sits Enthroned' and 'All Hail the Power of Jesus' Name,' 'By Cool Siloam's Shady Rill' and others of the grand old hymns that will live and be learned and sung by future generations. These we studied in a small book called *Village Hymns.* For the catechism question which was expected each Sunday, we had the *New England Primer.* The jingle of the alphabetical rhyme opening thus, 'In Adam's Fall, We Sin-ned All' and closing with 'Zaccheus He, Did Climb a Tree, His Lord to See' interspersed with such truisms as 'Xerxes the Great did Die, and So must You and I' had greater attraction for me than the definitions of Sanctification and Regeneration."

The missionary zeal of our fathers is reflected in the record that a society of little children called "Seed Sowers," organized March 3, 1877, but in April, 1880, enlarged to include the whole Sabbath School under the name "Sunday School Missionary Society," contributed the considerable aggregate of $1,305 to missionary effort. The officers of this achieving enterprise were: president, Mrs. J. J. Parry; first vice-president, Miss Alice McHarg; second vice-president, Miss Helen Hannahs; secretary and treasurer, Miss M. Belle Williams.

A letter from Mary E. Townsend sent to the Sunday School September 16, 1900, yields these two additional items from her scrapbook:

One, "The Sabbath School for girls was started by Mrs. Huntington and was held in a private schoolhouse that stood on James Street near where the Sentinel office now stands. It continued there until removed about 1820 to the public school where the Episcopal Church now stands, the girls' school being upstairs and the boys' school below. In 1837, which

was about the year the lecture room on Liberty Street was erected, the girls' and boys' schools were united and since, one superintendent has acted for both."

Two, "Last evening the Presbyterian Church was filled to its utmost capacity by those wishing to witness the closing exercises of the year of the pupils connected with the Sabbath School of that church. This being the 50th anniversary of the school gave an additional interest to the occasion. The pastor gave a brief, yet interesting, sketch of the establishment of the first Sabbath School in Rome in 1816 and of its growth and prosperity up to now, and the names of those who had acted as superintendents from that period to the present, as appear by the records of the school. Mrs. Hannah Huntington was the first superintendent of the girls' school. She was succeeded in the same year by Miss Mary Perkins Huntington who continued until 1824, then Miss Catherine M. Huntington, who acted as superintendent until 1833, and then Susan Dallibee was superintendent until 1837 at which time the boys' and girls' schools were united. Prior to 1837, the following acted as superintendents, successively, of the boys' department, viz.: Joel Hayes, Wheeler Barnes, H. A. Foster, Ralph H. Hulburt, Francis Wright, W. Ells and F. Bicknell. After 1837, Solomon Goodwin was superintendent, then Dr. A. Miller, Chas. Wetmore (5 years), L. D. Dance, N. H. Dering, J. A. Dudley (5 years), Harvey Brayton (3 years), L. G. Frost, I. S. Miner (3 years), H. W. Mitchell (7 years).

"At the close of the pastor's remarks, an examination was had of the pupils of the Mission School below the canal, under charge of Mr. Wessell; then followed the examination of the graduating class, some twelve in number who go from the primary department to the first year, etc. The average attendance last year was 216. The average attendance of the school at the church and its branches was 300.

"When the 50th Anniversary of the Sunday School was held in 1866, the latest superintendent to be listed was Mr. H. W. Mitchell with a good record of seven years' service to his credit. Evidently he was continued in office, for the next record now available is the Sunday School election of officers in 1869. There it is recorded that Mr. Mitchell was succeeded as superintendent by Mr. Harrison Hannahs. Mr. Hannahs was succeeded December 31, 1873, by H. W. Mitchell, no stranger to the responsibility. His successors, as nearly as available records reveal, were: R. H. Miner, R. C. Briggs, Dr. A. A. Gillette, O. P. Backus, Moses T. White, R. W. Jacobs, Frank W. Kirkland, R. C. Briggs, D. J. Kelly (succeeding Judge

Briggs after twelve consecutive years), F. W. Kirkland, George R. Staley, and Henry Huntington, Sr. In March, 1919, it was decided by the Session that officers of the Sunday School should be elected annually by the teachers and officers of the School, subject to approval by the Session. Approved lists, however, are not found (with one exception) in the minutes of the Session. From other sources, it would appear that the following have served in the office once: T. Clayton Mowry, Orson George Riley, Harvey E. Alter, Kendall D. Bass, John W. McCracken, the Rev. S. Carlyle Adams, Dr. Edmond G. Dyett, Merwin J. Rockwell, Elbert B. Mattoon, John A. Morse, and Hart Davison.

Items of interest regarding the Sunday School are to be found here and there in such records as have been preserved.

On the Tenth Anniversary of the Infant Department in December, 1863, Mrs. Alice W. Knox reviewed the first decade of the Department (which became at the close of the decade, the Primary Department). It started October 30, 1853. Thirty-four scholars came the first Sunday. The number soon increased to seventy-nine. The third Sunday a collection was taken up. Result, three cents. By the end of the term, the collection swelled to $1.54. During the second year, the mob was divided into classes of five pupils each. Girls in the Higher Department (14-18 years old) were selected as teachers. In ten years $125.92 was collected, $37 of which was given to missions.

When the project was planned, Mrs. Knox had never heard of such a thing as teaching children of three or four years of age. Having pioneered the idea, she was pleased to learn that other churches took similar steps. In 1869, Mrs. Knox removed to Elmira and was followed as superintendent by Miss Sarah Merrill.

One of the early activities was the creation of a Sunday School library. In 1868, the children had voted to apply one-half their contributions to the purchase of library books. The appropriation was continued until 1870, when R. H. Miner was authorized to procure a library not to exceed $160 in value, teachers to make selection of titles. After the books had been purchased of a Rochester firm, "Experts pronounced the Library as fine as any Sunday School ever had."

In 1870 the idea of "Uniform Lessons" was debated and a year later adopted. The superintendent at this time gave out "Home Work" from week to week, one assignment being, "Who wrote the Bible? When was it written?"

An important project of this period was the purchase of an organ for

the Sunday School. Funds were secured by means of lectures, concerts and a $50 gift from Rufus Keeney.

The interests of the Sunday School were wide. In 1872, the following appropriations were made by five individual classes: $20 to the purchase of a "Seaman's Library"; $127 to aid Mr. Briggs "studying for the ministry in Hamilton College (he became a lawyer, however, but never faltered in his gratitude to the church which had helped him, which he expressed in service as Elder, Clerk of the Session and Superintendent of the Sunday School for many years); $60 to Gaboon Station, Africa Mission; $23 to the Rev. Bushnell in Missionary work in Africa; $45 to Sidon, Syria, to support a girl in high school. At the same time the School as a whole sent $50 to Mexican Missions and $95 to the National Orphan's Home in Gettysburg.

Later in the 70's, a plan was followed by which the class having the largest collection in each month won the privilege of designating the object to which all missionary monies for that month should be sent.

July 4, 1875, the old melodian in the Primary Department was traded in for a new cottage organ priced at $165. Mr. Tuttle reduced the price by $40 and allowed $25 for the melodion. An Opera House Entertainment netted $75 and the Sunday School Treasury was called upon for $25, balancing the account.

In the same year, a committee was appointed to consider the formation of a Temperance Society in connection with the Sunday School. The Committee made a report recommending a form of organization to this end. Assistant Superintendent Francis Etheridge moved that the report of the committee be approved. Carried. He then moved that any further action relating to same be postponed indefinitely. This also was carried.

The largest physical fact affecting the development of the Sunday School was the building of the so-called Chapel. Since the main purpose of building was to house the Sunday School, it might more accurately be designated otherwise. Anyway, it was at the turn of the century, just after the Hundredth Anniversary of the church had been observed, that a meeting of the First Religious Society was held with Dr. A. A. Gillette, chairman, Chas. W. Lee, secretary (June 6, 1901), to consider the appeal of the Trustees, Session and Officers of the Sunday School to proceed with the erection of a chapel in accordance with the request previously made. A ballot was taken. The vote was 65 yes, 1 no, and 1 blank. The Doxology was sung and the meeting adjourned.

The vote to proceed was taken on the assurance that subscriptions for

the purpose then amounted to $13,551.55 and that the total cost of the enterprise was estimated at $15,000. The plans, which were at that time examined and approved, had been prepared by Architect Frank W. Kirkland, whose life-time devotion to the Presbyterian Church and the interests of young people seemed to be directly inspired by "the founding fathers."

In the forty-nine years that have elapsed since that action was taken, the Sunday School has well fulfilled its purpose of grounding the boys and girls in knowledge of the Scriptures and in the practice of Christian living. Teachers and officers have united in an effort to make the "Chapel" a happy place to meet friends and counselors. "Children's Day" and "Christmas" have been kept as times to prepare special programs; picnics and parties have been enjoyed by separate Departments and by the school as a whole. The form of organization being dictated more or less by the plan of the building, has changed but little through these latter years. Many of the noblest characters in the membership of the church have given themselves wholeheartedly to the interests of the young people of the school. Among the many who might be mentioned for sustained fidelity to some phase of the Sunday School work are Mrs. Henry Huntington, Sr., and Mrs. Carl Rutishauser in the Kindergarten, Mrs. F. M. Orton and Miss Freda Agans in the Primary, Mrs. Nauss, Mrs. Staley and Mrs. Morse in the Junior Department, Judge Briggs and Mrs. Gillette in the Senior Department, Mr. W. W. Parry and Dr. Tremaine in the Treasurer's office and Miss Sally Hammond and Mrs. Waldo Prince at the piano.

But the classification of pupils according to age in one of the four main departments has never fully met the desires of those who feel that none are too young and none are too old to profit from connection with the School. Thus we append brief accounts of certain extra organizational classes. These have lent color and current to the overall effort to give to the Sunday School ever increasing power to attract and hold youth to love for and service to the church and all it stands for in Christian living.

The Cradle Roll

Although we know that throughout our church history note has been taken of the little ones in the congregation, there are no early records except in the baptismal register. At times the church has had a Superintendent of Cradle Roll, at other times it seems to have fallen into abeyance. The first printed record found is on the back cover page of the bound calendars. There Mrs. B. B. Sanders is named as Superintendent of the Cradle Roll, serving from 1926-28; Mrs. F. A. Winship, 1928-29; Mrs. W. W. Prince, 1930-33; Mrs. James A. Smith, 1933-36; Mrs. W. W. Prince, 1936-37; Mrs.

Wm. H. Jones, 1938-40 or thereabouts. After Mrs. Jones, no one seemed willing to take on this position and it was added to the office jobs. The church office now has on file well kept lists of babies born to Presbyterian homes. These lists are kept according to year of birth and contain child's name, birth day, baptism date and parents' names. The one valuable thing due to these lists is the "Graduation" of three-year-olds from the Cradle Roll to the Beginners' Department each year on Promotion Sunday in the Church School.

Adult Bible Class

A class of mature women was a feature of the Sunday School for some undetermined time previous to January, 1920. But that is the date when the class was formally organized with a list of duly elected officers. If minutes were kept during the first four years of organized existence, they did not get into the permanent records of the church. But in January, 1924, the secretary set up a Report System which described the meetings and recorded the attendance of the members. At that time there appears to have been twenty-five active members, most of them bearing names of women still well remembered for the loyalty and devotion with which they served their church.

It was the custom of the class to supplement the weekly study of the Sunday lesson by monthly meetings with various members who volunteered to act as hostesses. Refreshments were served and a speaker was occasionally provided. It is evident they enjoyed themselves and each other. But funerals came all too frequently and in spite of new additions the membership dwindled.

This did not deter the survivors from generous support of many good causes as they appealed from time to time—Haines College (Atlanta), Point Barrow Hospital (Alaska), supper for the Sunday School staff and teachers, refurbishing the church vestibule and last but not least, the Book of Remembrance which was dedicated in December, 1948.

The death of Mrs. Jennie Johnson, who taught the class many years, succeeding Mrs. Olsen, was a severe blow. This was followed June 9, 1948, by the death of the last charter member, Mrs. Charlotte Rockwell (mother of Elder Merwin J. Rockwell). From this loss the class never recovered. The faithful remnant became Circle 5 of the Women's Guild, thus closing its history as a class.

The Cole Fellowship

The genesis of a men's class in the Sunday School is obscure. It is known that Mr. Sewall, while pastor, conducted such a class and probably some of

his predecessors did. When Dr. Cole assumed the pastorate, he continued with the group inherited from Mr. Sewall. The men decided to organize as the Presbyterian Men's Class, with a constitution and elected officers. While never large in numbers, the men of the class maintained interest and regular attendance until a reorganization created "The Cole Fellowship." Under the new title, the men not only continued the Sunday study sessions, but also operated more or less as a club. Following Dr. Cole's teachership, the class was conducted by Elder George Riley, Mr. Charles Williamson, Elder Elbert Mattoon and Mr. Roswell B. Peters.

GEORGE R. STALEY.

Louise Williamson Bible Class

The Louise Williamson Bible Class is now in its thirty-first year. On November 22, 1918, eight young women of our church met at the home of Miss Anna Briggs for the purpose of forming a Bible study group. Five of the original members are still active. The membership is now one hundred forty-two.

The class was named the Young Women's Bible Class. In 1941 the name was changed to the Louise Williamson Bible Class, honoring Mrs. Charles W. Williamson, Jr., who has been the teacher for over thirty years.

During this time, the class has contributed faithfully to missions, assisted in the general church program, and taken an active interest in civic and welfare projects.

The first contribution to the church was the bulletin board which is still in use in the front yard of the church. With splendid co-operation among the women, several outstanding gifts have been presented to the church. These include a piano for the Sunday School room, an electric dish-washer, a steam table, thirty chairs for the choir loft, sixty chairs for the West Room of the Chapel, three hundred hymnals for the Sunday School, pin-up lamps for the dark spots in the Chapel, blue robes for the Junior Choir, a rug for the West Room, and a Memorial Window in the vestibule of the church.

A Red Cross unit was started in 1939, and is still active. A room was furnished at the Murphy Memorial Hospital, and at the time of the amalgamation of the Hospitals, this room was transferred to the Rome City Hospital on the fourth floor.

At the beginning of World War II, the class was the first local organization to furnish a recreation room at Pine Camp. Interested in the colored church on Whitesboro Street, they furnished material and labor for the wiring of the church, also gave a stove and helped them financially.

Recently the Class purchased a sound movie projector to assist in visual education program of the Sunday School.

Meeting in the West Room of the Chapel at 9:30 Sunday mornings, the Class has assumed the redecoration of the room, bought a copy of a painting of the Lord's Supper, and a lectern.

Other projects include the Mother-Daughter Banquet, the flower fund of the church, Christmas boxes for Caney Creek, Kentucky, Christmas baskets for the needy of Rome, and entertainment, food and gifts for inmates of the County Home.

The first Sunday in May finds the members assembled for Corporate Communion.

The members believe there is nothing as strong as Christian faith to hold a group together. At the present time, many women are active in other church organizations who first became acquainted through the fellowship of the Class.

Looking back, we feel that God has been kind to us in our efforts to spread the gospel, and to entrench in our hearts the spirit of Christ, spurring us ever onward to an unseen goal.

MRS. C. W. WILLIAMSON, JR.

THE LADIES AID SOCIETY

On January 19, 1879, at the home of Mrs. Alva Mudge was organized the Ladies Aid Society, whose object was "to assist in the repairing of the old parsonage or in the building of a new one." The officers were: first directress, Mrs. Dr. Stryker; second directress, Mrs. Edward Huntington; secretary, Miss Paulina Pope; treasurer, Miss Mary Howell. In addition to the officers, there were nineteen managers. The membership fee was twenty-five cents and meetings were held twice a month. Sixty-nine women joined the society, which in the first year raised the astonishing sum of $1,270.01. The money was raised by holding festivals, by contributions taken up at the Mite Society and by taking orders for plain and fancy sewing. The list of articles made includes such things as aprons, lampshades, infants' shirts, washcloths, netted night caps, perfume bags, and cornucopias. At the first strawberry festival in June, $230 was cleared. In February it was decided that every alternate meeting be held in the evening. At these meetings, called the Mite Society, refreshments were served and some sort of entertainment, such as singing or recitations, was provided. As many as one hundred and fifty persons, both men and women, attended and collections of twenty or thirty dollars were taken up. During this first year a new carpet for the church was bought, footstools were recovered for pew members, and a communion table and chair were bought.

The next year, the afternoon meetings were given up, but the Mite Society continued, although the collections showed a decided drop. The minutes of these early years show that although the society was organized for the specific purpose of making repairs to the parsonage, the work of the women was not limited to this one activity. They record money contributed for a mission box and note a letter received from a missionary in Africa.

Not until February 18, 1874, was there a formal constitution. Here the wider scope of the society was recognized, for the object as then stated was "to aid in the promotion and development of the social, charitable and religious interests of the church." The officers were a president, two vice-presidents, a secretary and a treasurer, with a board of ten managers. Money was raised in much the same way as in previous years, with new projects constantly being undertaken. Spelling matches, maple sugar festivals, musicals, recitations, grape festivals and fairs are all recorded. In 1879, a Dickens Entertainment was given at the Opera House, in which one hundred persons took part. This was so noteworthy an occasion that four

persons from a Syracuse church attended with a view to presenting a similar entertainment there. Many of the fairs and musicals, as well as some of the festivals, took place in the parlors of the Thompson House, in the dining room of the American Hotel, in Association Hall, in McHarg Hall, and in the Armory. The building of church parlors was a constant topic of discussion. At one time the Society contemplated trying to raise $10,000—$5,000 for church parlors, and $5,000 for the church debt but eventually gave up the idea, deciding that so large a sum could not be raised.

The variety of the work of the society is shown by the fact that money was lent the trustees, that repairs were made in the parsonage, a new furnace was bought, clothing was given to indigent families of the parish, mission boxes were packed, Bibles and testaments were given to baptized children, a committee was appointed to supervise the cleaning of the drawing-room at the parsonage, and a henhouse was bought and moved from the alley at the rear of 129 Washington Street to the rear of the parsonage lot. In April, 1879, the annual report speaks of continuing the work in spite of the stringency of the times.

The necessity of finding new means of earning money is apparent all through the history of the society, but find means it did. Eventually the women of the church were divided into chapters, each chapter being responsible for raising a certain amount, either by suppers and fairs or by collections. For a number of years the chapters bore the names of former pastors, Stryker, Knox, Haines and Taylor, and of the county, Oneida. In 1910, the division was made by streets and named James, Washington, George and Madison, the same method of raising money being maintained. In that same year the society took over providing flowers for the church on Sundays with the sexton acting as chairman. Of late years the chapters raised most of its money by collections, rummage sales, suppers, food sales and magazine subscriptions.

For forty-seven years the serving of the Men's Banquet has been an important part of the work. The banquet has attracted between two and three hundred men and has become a community tradition to which men of all faiths have come for an evening of fine food and good fellowship.

From 1929 to 1937, a May Day Breakfast was served which was not only popular in the community, but served to bring a number of people into our church.

Over the years the Ladies Aid Society has supported the trustees in their work and has provided much of the equipment which we take so much for granted.

THE WOMEN'S MISSIONARY SOCIETY

The ending of the annual report of the Women's Missionary Society in 1882 describes so well the spirit of the women who have served their church and Master faithfully and have made the missionary society of the church an outstanding one in the Utica Presbytery that it deserves to be quoted.

> "To an outside observer, looking only at dollars and cents, and at the number who have attended our meetings, the results may seem small, but we believe that a deeper love for the cause has been kindled. We acknowledge with gratitude the many expressions of interest and sympathy and believe that the spirit of self-sacrifice, in hearts known only to the Master, will be blessed to us all. As we gaze into the coming year with its increasing claims, let it be with the resolve to respond to every quickened, holy impulse, and let ours be the faith and trust in God which shall kindle our hearts and enable us to dare and to do for the Master whom we serve."

In the years since these words were written, the amount of money raised has increased, the number attending the meetings has grown, and the spirit of self-sacrifice and devotion has never wavered.

Prior to the formal organization of the Missionary Society, there had been in existence a mission group composed of young women, organized in 1872 through the influence of Mrs. Stryker, and known as the Stryker Mission Band. It collected money for missions and sent it to the Philadelphia Board of Foreign Missions. In 1876, the name was changed to the Women's Auxiliary Foreign Missionary Society, but of what was done between that time and 1879 there is no record.

After the Wednesday evening service on November 18, 1879, a meeting was held to organize the Auxiliary Society of the Women's Home and Foreign Mission Board of the Presbyterian Church. Mrs. J. Hildreth was chairman. Mrs. William E. Knox of Elmira, wife of our former pastor, who attended to explain the method of conducting such an organization, is considered to be the founder of this society. Thirty-seven women were present at the meeting, at which the following officers were elected: president, Mrs. Paulina H. Miner; vice-president, Mrs. G. Harrison Lynch; secretary-treasurer, Miss Mary L. Huntington. It was then decided to take no further action until the new year.

On January 7, 1880, a meeting was held to complete the organization. The object, as stated in the constitution prepared by the New York board,

was "to secure systematic contributions to home and foreign missions and to disseminate missionary intelligence and also to encourage Christian effort and benevolent enterprise in our own immediate vicinity." In addition to adopting a constitution, a board of managers was appointed.

In the 1880's, meetings were held at the homes of the members, at the parsonage or in the lecture room, with an average attendance of ten. Sometimes only one woman came and frequently the minutes speak of the weather and of the attendance of the "faithful few." From the beginning, a very close contact was maintained with missionaries by means of letters and gifts to them or to their work. Boxes were sent to the South and the West as well as to San Juan.

During the early years of the society, the meetings consisted largely of the reading of the many letters received from missionaries, while in later years papers written by members were read, reviews of books were given, missionary playlets were presented and speakers from the mission fields and from the National Board were heard. During Lent, mission study classes have long been held. In the fall a Praise and Thanksgiving service and in the spring the June reception have been annual features. Also our society has participated in the World Day of Prayer, sponsored by the Rome Council of Church Women.

In addition to raising money for missions, the society has packed boxes of clothing and gifts for missionaries in the home field, and has sent towels, sheets and surgical supplies to foreign fields. The former has been done by the Dorcas Guild and the latter by the White Cross. During the war years the society not only kept up its mission work but also did Red Cross work. With money left by Miss Helen Wright, a room was furnished in the hospital at San Juan, which is known as the Rome room. Money left by Miss Anna Wright was given for a teachers' home among the mountaineers of North Carolina. Delegates to the Missionary Education Movement Conference at Silver Bay and at Northfield have brought help and inspiration to the local society.

Among the organizations sponsored by the Women's Missionary Society were the Children's Missionary Society, previously organized in the Sunday School and affiliated with the Missionary Society in 1880; and the Mission Lights, a group of young people organized in 1906. In 1912, Mrs. A. A. Gillette organized her Sunday School class into the Westminster Circle, which later became known as the Gillette Circle of the Westminster Guild. For a number of years, the Home Department, for women not able to attend meetings, was in existence.

It has not been possible to list the names of all who have given devoted service, but among the many women who have worked tirelessly, should be mentioned the names of Mrs. Stryker, Mrs. James H. Taylor, Mrs. W. H. Bright, Mrs. J. W. Robinson, Miss Anna Merrell, Mrs. A. A. Gillette, Mrs. F. M. Orton, Mrs. William Townsend, Mrs. Henry Huntington and Mrs. George R. Staley.

During the early years it was often difficult to keep the society going, but the faith of the founders and their successors never faltered, the work has gone on, the spirit of self-sacrifice and courage has flourished through the years.

THE WOMEN'S GUILD FOR CHRISTIAN SERVICE

The Ladies Aid Society and the Women's Missionary Society came to an end as separate organizations with the formation on June 15, 1944, of the Women's Guild for Christian Service. For some time there had been a growing sentiment in favor of one organization which would incorporate the work of both societies. The plan was thoroughly discussed in both groups before the reorganization was effected and it was felt that new interest and a more efficient method of carrying on the work of the church and of missionary endeavor would result.

At the first meeting, at which Dr. Dyett was moderator, a nominating committee and a committee to draw up a constitution were appointed. On July 27, 1944, the constitution was adopted and the following slate of officers elected: president, Mrs. Charles W. Williamson, Jr.; first vice-president, Mrs. George McCutchan; second vice-president, Mrs. William Jones; third vice-president, Mrs. William Thurber; recording secretary, Mrs. B. B. Sanders; corresponding secretary, Mrs. Hart Davison; treasurer, Mrs. Herbert Leckie; assistant treasurer, Mrs. W. D. Saunders.

The object of the Guild is "to unite all the women of the church in Christian living and service; to develop spiritual life; to study and take part in such activities as will strengthen the local church and improve community and world conditions; to promote the general welfare of the church; to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community." These objectives carry on those of the former societies and are carried out by three departments: church aid department, missionary department, and project and program department.

The women of the church are divided into fourteen circles whose membership changes every two years. Members are chosen by lot and thus are enabled to become acquainted with many more women than they might otherwise have a chance to meet. The money which is raised by the circles is divided equally between the local work of the church and missions, both home and foreign. Each circle meets once a month and the Guild once a month.

In the six years of its existence, the Guild has continued the generous support of missions and has contributed to the redecorating of the church. In 1946, a bronze tablet was placed in the church as a memorial to Dr. Cole.

It is gratifying to record that the Guild is carrying on the work and traditions of the founders of our women's societies, and that its members are responding with new vigor to the challenge of these difficult times.

E. Louise Kingsley.

THOSE WHO HAVE SERVED OUR CHURCH

List of Trustees From 1802 to Date in Order

Daniel W. Knight
John White
Oliver Smith
Benjamin Wright
Clark Putnam
Rufus Barns
Gordon Smith
Timothy Jervis
Gideon Butts
Joshua Hatheway
Jonathan Talcott
Samuel Dill
John W. Bloomfield
William Talcott
William Wright
Elijah Worthington
Chester Hayden
Oliver D. Grosvenor
William B. Wright
G. W. Pope
Francis Bicknell
Elijah W. Wright
Cornelius Hollister
Charles P. Wetmore
Edward Huntington
Alva Mudge
Andrew Vredenberg
Calvert Comstock
Joseph A. Dudley
Israel S. Parker
William L. Howland
B. N. Huntington
Israel Denio
Rowland S. Doty
Derrick L. Boardman
Dr. Jabez V. Cobb
T. G. Frost
I. T. Miner
John B. Jervis
George H. Champlin
Willis G. Abbott
Daniel Wardwell
G. W. Jones
Merrit Andrews
A. A. Pavey
Alfred Etheridge
John J. Parry
M. W. Smith
H. M. Lawton
Harrison Hannahs
John D. Higgins
Francis Etheridge
A. W. Orton
H. K. White
F. A. Etheridge
William R. Huntington
J. D. Mills
J. P. Olney
Thomas W. Singleton
H. H. Converse
Arthur J. Wylie
S. A. Wright
Dr. T. G. Nock
C. W. Lee
Dr. A. B. Southwick
J. M. Etheridge
E. L. Denio
T. J. Mowry
J. S. Baker
John D. Oxner

H. G. Fitch
Walter D. Hood
C. L. Stocking
F. W. Kirkland
Dr. E. A. Smith
G. A. Clyde
H. G. Lake
A. W. Tremain
O. G. Riley
A. W. Hooke
N. H. Jones
H. C. Midlam
W. G. Shankenberry
F. J. Jewell
E. L. Barnard
Frank J. DeBisschop
John M. Henderson
Charles P. Drake
T. C. Mowry
Gordon E. Kent
Otis M. Betts
D. A. Lawton
H. E. Alter
J. E. Coykendall
D. A. Karlen
S. H. Beach, Jr.
C. W. Williamson, Jr.
E. F. Evans
W. T. MacCart
C. S. Phillips
J. B. Miller
F. E. Webster
Warner H. Jones
W. W. Abbott
C. E. Clifford
L. G. Glesmann
Mrs. Waldo W. Prince
E. H. Ringrose
H. F. Rice
A. F. Wray
J. A. Townsend
A. J. Henley
S. O. Williams
G. L. McCutchan
E. F. Jeffery
Fred Sparks, Jr.

Members of the Session

From the "Historical Discourse" of Dr. James H. Taylor, published in 1888, we learn that the following list is "as complete as can be made" up to that date:

Deacons (Congregational polity)

Daniel W. Knight, Elijah Worthington, Allen Wright, Oliver C. Grosvenor, Nathaniel Tracy, Israel Denio, Jr.

Elders (Presbyterian form adopted 1845)

Cyrus F. Williams, Solomon Goodwin, Elijah Jewett, David Hills, Joseph Kirkland, Francis Bicknell, Oliver D. Grosvenor.

Committee (Congregational polity of reunited church, 1847)

Allen Wright, Arba Blair, Elijah W. Wright, Joseph Kirkland, David K. Butts, David Hills, Bradford C. Dean, Oliver D. Grosvenor, D. W. Knight.

Ruling Elders (Presbyterian polity 1852)

Allen Wright, Dr. A. Blair, Seth B. Roberts, Elijah W. Wright,

D. K. Butts, Oliver D. Grosvenor, David Hills, Ambrose W. Barnes, Jesse Walsworth, I. T. Miner, John B. Jervis (not ordained), Daniel Wardwell, Merritt Andrews, David Ross, Edward Huntington (not ordained), Harrison Hannahs, Daniel W. Knight, S. G. Visscher, Silas M. Butts, S. F. Tremain, Albert B. Keeney, H. H. Converse, John S. Hovey, Zepheniah R. Evans, R. C. Briggs, Fred M. Orton, James H. Dunn.

Succeeding the above list, as made by Dr. Taylor, have been the following who have served the church in the office of Ruling Elder:

Oswald P. Backus, Moses T. White, Dr. A. B. Southwick, R. W. Jacobs, Dr. A. A. Gillette, W. W. Parry, Dr. W. F. Tremain, George B. Steele, Daniel Williams, Frank W. Kirkland, Wallace R. Ayars, Elbert A. Gruver, George R. Staley, Albert E. Jones, Henry Huntington, Sr., John M. Henderson, Moss A. Kent, Orson George Riley, Walter Shankenbery, Henry Weiss, John D. Archer, John E. Coykendall, Hazen Hinman, Elbert Mattoon, Charles E. Clifford, Glenn Chrisman, T. Clayton Mowry, Henry Huntington, Jr., John Van Griethuysen, Clayton Martin, Wm. H. Jones, Fenton Webster, the Hon. Howard Ringrose, Aurelio Baldini, Dr. Rudolph Vandeveer, Francis Head, E. D. Bevitt, Fred C. Agans, Reed Buckingham, George A. Clyde, Jr., Benjamin Wheelock, Clarence Murphy, Merwin J. Rockwell, Arthur C. Tedd, Benjamin Huntington, Hart Davison, W. Groff Evans, Carl Rutishauser, Ray Anderson, Lloyd Fitch, Sterling Millhouse, Clarence Taylor, J. W. Stretton, Walter Abbott, Richard Ohmart, Emlyn Griffith, Theodore Masner, Matthew Johnson, Gordon Kent, Carson Dalzell, Albert W. Hooke, Nelson Malone, Carl Pyle, Harold V. Clayton, Dr. James H. McDonough.

Elders Emeritus

Rodolphus C. Briggs, elected 1935.
William Watkyn Parry, elected 1942.
Dr. Wm. F. Tremain, elected 1944.
Frank W. Kirkland, elected 1946.
George R. Staley, elected 1946.

DESCENDANTS

Some active members of the present congregation who are descendants of persons prominent in the very early history of this church. There may be others from whom up to date we have received no documentary testimony. We regret any omissions.

Present Members:		Pioneer Members:
David Hamilton Wright	—	Ebenezer and Grace Wright
David Denio Wright		
Stevens Wright		
Ernestine Colburn Golden	—	Daniel W. Knight
Inez Colburn Coventry		
Eleanor Brainerd Glesmann		
Carolyn Glesmann		
Sarah Mabel Brainerd		
William Brainerd Caswell		
Dr. Frederick Caswell		
Franklin Waterman	—	The Reverend Simon Waterman
Wayne Waterman		
Sandra Waterman		
Alice Tremain Cooper	—	Ambrose and Grace Barnes
Dr. Will Tremain		
Florence Vredenberg Ackley	—	The Brainerd Family
Sarah Mabel Brainerd		
William Brainerd Caswell		
Dr. Frederick Caswell		
Eleanor Brainerd Glesmann		
Carolyn Glesmann		
Thomas C. Bright	—	George and Hannah Huntington
Thomas Bright		
Huntington Bright		
Henry Huntington	—	Henry and Catherine Huntington
Benjamin Huntington		
Nancy Faith Huntington		
Benjamin N. Huntington		
Carol P. Huntington		
Henry C. Huntington		

Present Members:		Pioneer Members:
Florence Keeney MacAdam	—	Rufus Keeney
Elizabeth MacAdam Barnard		
Bruce Keeney Barnard		
Lilian Keeney Brown		
John E. Abel, Sr.	—	Zaccheus Abel
John E. Abel, Jr.		
Douglas MacArthur Abel		
S. Harry Beach	—	John W. Bloomfield
Robert Jervis Beach		
Donna Lee Beach		
Bruce Wayne Beach		
Patricia Beach Murphy		
Robert Murphy		
Florence Eggerter Humstone	—	Jonathan Talcott
George F. Roy Wheat	—	Grant Wheat
Roy Wheat, Jr.		
Betty Lou Wheat Rawls		
Florence Wheeler Caddick	—	Lazarus Wheeler
Bessie Wheeler Hendey		
Dorothy Hendey		

MEMBERS OF THE FIRST PRESBYTERIAN CHURCH ROME, N. Y.

As of September 1, 1950

A

Abbott, Mr. Walter Wood
Abbott, Mrs. Walter Wood (Marion)
Abbott, Mr. Jack Robert
Abbott, Mrs. Jack Robert (Jenette Pace)
Abel, Mr. John Elmer, Sr.
Abel, Mrs. John Elmer, Sr.
Abel, Mr. John Elmer, Jr.
Ackley, Mrs. Harry (Florence)
Adams, Mr. Clarke
Adams, Mrs. Clarke (Edna Dank)
Adams, Mr. James C.
Adams, Miss Ruth Elizabeth
Adamo, Mrs. John
Adsit, Mr. Guy
Adsit, Mrs. Guy
Agans, Mr. Lyle David
Agans, Miss Wahneta
Agans, Miss Onnalee
Aird, Mr. M. DeMilt
Alama, Mrs. Malcolm R.
Alama, Mr. Malcolm R.
Alder, Miss Julia
Allen, Mr. Edward
Allen, Mrs. Edward
Alessi, Mrs. Charles (Mary E.)
Alessi, Mr. Edward
Alessi, Mr. Richard Donald
Alessi, Miss Helen Louise
Alessi, Mr. Robert Edwin
Alonge, Mr. Stephano
Alonge, Mr. Paul
Alonge, Mr. Jerry Frank
Alonge, Mrs. Jerry F. (Lorraine)
Alonge, Miss Frances
Amidon, Mrs. Gordon H. (Beverly Hoferd)
Anderson, Mr. Raymond A.
Anderson, Mrs. Raymond A. (Justhilde Johnson)
Anderson, Mr. Ivan Ernest
Anderson, Mrs. Ivan Ernest (Esther Braddock)
Anderson, Miss Jo Ann Carol
Anderson, Miss Jeanette Nancy
Anken, Mrs. Ernest (Mabel B.)
Archer, Mr. John F.
Aspinwall, Mrs. Francis H. (Beverly Hooke)
Atkinson, Mrs. J. F. (Mary Wassie)
Austin, Mrs. D. L. (Estelle Spadone)
Austin, Mr. Donald Laing
Austin, Mr. Elgin Earl

B

Bacon, Mrs. Leonard (Lela)
Baldini, Mr. Aurelio
Baldini, Mrs. Aurelio (Agatina)
Baldini, Mr. Demetrio
Baldini, Mr. Emanuel

Baldini, Mr. Anthony
Baltisburger, Mrs. Mary Lee Huckins
Barnard, Mr. E. Leslie
Barnard, Mrs. Edward Leslie (Jessie Roberts)
Barnard, Mrs. Bradley C.
Barnard, Mrs. J. E. (Emma White)
Barnard, Mrs. Donald (Elizabeth McAdam)
Barnard, Miss Minnie Etta
Barnard, Mrs. Henry (Mildred)
Barnard, Mrs. Hugh R. (Florence Golden)
Bates, Mrs. Irene Maud
Bates, Mr. Stanley Paul
Bates, Mr. Douglas Earl
Bates, Mr. Richard W.
Bates, Mrs. Richard W. (Virginia Jones)
Bates, Mr. Lee Ernest
Bates, Mrs. Lee E. (Gertrude Evans)
Bates, Mr. Donald
Bates, Mrs. Donald (Sarah Jones)
Beach, Mrs. S. H. (Carrie Adams)
Beach, Mr. Samuel Harry, Jr.
Beach, Mrs. S. H., Jr. (Grace)
Beach, Mr. Robert Jervis
Beach, Mrs. R. J. (Pauline)
Bebee, Mrs. C. E. (Ida)
Beeching, Miss Rosemary
Beers, Mr. Milburn K.
Beers, Mrs. M. K. (Viola G.)
Bellinger, Mrs. Clinton R. (Norma Jones)
Belius, Mrs. Andrew (Annice)
Bellman, Mr. Albert LeRoy
Bellman, Mrs. A. L. (Jenny)
Benedict, Mr. John Chaney
Benedict, Mrs. J. C. (Eleanor Evans)
Bidwell, Mr. Robert C.
Bidwell, Mrs. R. C. (Vera)
Bidwell, Mr. Robert Smith
Bielby, Mr. Ernest
Bielby, Mrs. Ernest (Janet Sanders)
Bishopp, Mr. LeRoy
Bishopp, Mrs. LeRoy (Edith Penfield)
Blood, Miss Harriett M.
Boardman, Dr. Don Arol, Sr.
Boardman, Mrs. D. A., Sr. (Elizabeth Abbuhl)
Boardman, Dr. Crager J.
Boardman, Mr. Alfred C.
Boardman, Dr. Don A., Jr.
Bolster, Mrs. Frank (Maud)
Bork, Mrs. J. W. (Marion Dingman)
Bourne, Mrs. Fred A. (Jessie M.)
Bowen, Miss Katherine V.
Bowers, Mr. Lewis F.
Bowers, Mrs. L. F. (Bertha)
Bowers, Mr. Albert Henry
Bowers, Mrs. A. H. (Ida M.)
Boyd, Mr. Kenneth
Boyd, Mrs. Kenneth (Jewell Smith)
Brainerd, Miss Mabel
Briggs, Miss Anna Gertrude
Briggs, Mrs. R. C. (Myrtle Morris)
Bright, Mr. Thomas C., Sr.
Bright, Mrs. Thomas C., Sr.
Bright, Mr. Thomas C., Jr.
Bright, Mr. Huntington
Bronson, Mr. Jay Trumpbour

Bronson, Mrs. Jay T.
(Edna Morgan)
Brown, Mrs. E. C.
(Ruth Margaret)
Brown, Mr. Edgar C.
Brown, Mr. Warner Atlee
Brown, Mrs. H. D.
(Lilian Keaney)
Brown, Mrs. Jane Higham
Buchanan, Mr. James Brown
Buckingham, Mr. H. Reed
Buckingham, Mrs. H. R.
(Marian Lynn)
Buckingham, Mr. Lynn
Bungert, Mrs. F. M.
(Mary Throne)
Bungert, Mr. Charles Joseph
Burnett, Mrs. Clifford
(Anne Alonge)
Burch, Mr. Kenneth M..
Burd, Mr. Ross
Burd, Mrs. Ross (Courtney)

C

Cable, Mrs. Bertha Kropp
Cable, Mr. Bradford Paul
Cable, Mrs. B. P. (Jane Roberts)
Caire, Mr. Victor K.
Caddick, Mr. E. Stuart
Caddick, Mrs. E. S.
(Florence Wheeler)
Calvani, Miss Ann Josephine
Camadine, Ralph
Campbell, Miss Joyce E.
Carver, Mr. Richard James
Carver, Mrs. R. J. (Ruby Smith)
Carver, Miss Joan Eleanore
Carlisle, Mrs. Milton
Caster, Mr. Howard
Caster, Mrs. Howard
Castetter, Miss Barbara Ann
Castetter, Mr. George Rule
Castetter, Mrs. G. R. (Idella)
Castle, Mrs. Edward
(Bertha Potter)
Caswell, Mr. William B.
Caswell, Dr. Frederick
Church, Mr. Herbert D.
Church, Mrs. H. D. (Edith Smith)
Church, Mr. James Donald
Church, Mr. C. Kenneth
Chemelli, Mrs. Leon (Joyce Peters)
Clarabut, Mr. George G.
Clarabut, Mrs. George G. (Anna)
Clarabut, Mr. Meade Myrick
Clark, Mr. Leon James
Clark, Miss Grace Elizabeth
Clark, Mrs. William
(Alphreda Mead)
Clayton, Mr. Harold V.
Clayton, Mrs. H. V.
(Alice McLaughlin)
Clayton, Miss Millicent
Clausen, Mrs. Barton
(Ladoska Kent)
Clifford, Mr. Charles Edward
Clifford, Mrs. C. E. (Helen)
Clifford, Mrs. C. E., Sr.
(Ella Rung)
Cline, Mrs. Freida Beckwith
Cline, Miss Priscilla Joy
Cline, Miss Bonnie Sue
Clyde, Miss Frances King
Clyde, Mrs. George A., Sr.
(Margaret M.)
Cogswell, Mrs. Carrie
Cole, Mrs. Philip H. (Mildred)

Coleman, Mrs. Douglas
(Shirley Hosley)
Coleman, Mrs. Alton F.
(Angeline Alonge)
Coleman, Mr. Alton F.
Colton, Mr. Ernest
Colton, Mrs. Ernest
(Loretta Doerr)
Colton, Miss Jeanette Doerr
Commerford, Mr. Donald
Commerford, Mrs. Donald (Ann)
Commerford, Mrs. Christiana M.
Commerford, Miss Helen Elizabeth
Comstock, Mrs. Ed. H.
(Juliet Clarabut)
Connors, Mr. Charles B.
Conover, Mrs. Vernon
(Mary Louise Perry)
Converse, Mr. Chester Lawrence
Converse, Mr. Carleton Paul
Converse, Miss Virginia Wanda
Converse, Mr. Richard A.
Converse, Mr. Jack Deming
Cooper, Mrs. C. S. (Helen Minor)
Cooper, Mrs. Cyrus
(Alice Tremain)
Copcheck, Mrs. Wm.
(Joan Fidler)
Cornish, Mrs. Frank
(Evelyn Camadine)
Cornish, Miss Lucille Jane
Cordsen, Mr. John Jesse
Coventry, Mrs. Fay (Mary)
Cox, Miss Mary
Cox, Mr. George H.
Cox, Mrs. Dan (Eva L.)
Cox, Miss Louise Loomis
Crowe, Mrs. Henry D.
(Hazel Schele)
Crowe, Mr. Thomas Hunter
Crumb, Miss M. Eunice

D

Dalzell, Mr. Robert Carson, Sr.
Dalzell, Mrs. R. C., Sr.
Dalzell, Miss Margaret Ann
Dalzell, Mr. Robert Carson, Jr.
Davis, Miss Dorothy
Davies, Mrs. Charles
(Ruth Beckley)
Davies, Mr. Richard
Davison, Wm. Richard
Davison, Mr. Hart M.
Davison, Mrs. H. M. (Doris)
Dawes, Mr. James L.
Dawes, Mrs. James L.
Dawes, Miss Barbara Jean
Dawes, Mr. Richard Alan
De Florio, Miss Eva Helen
De Florio, Mrs. Helen Nagy
Decker, Mr. Louis H.
Decker, Mrs. L. H.
(Emalyn Gannon)
DelVecchio, Mrs. Thelma Crook
Dillenbeck, Mrs. Jerome (Emma)
Dillingham, Mr. Horace Oakley
Dillow, Mrs. Thos.
(Eleanor Trembeth)
Dingman, Mr. Henry Spencer
Dixon, Mr. Risley Charles
Dixon, Mrs. Risley C.
(Eileene Grogan)
Dixon, Miss Barbara Jane
Domino, Mr. Carl F.
Domino, Mrs. Susan
Donnelly, Miss Julia Grace
Drake, Mr. Charles P.
Drake, Mrs. C. P. (Sarah Jones)

Dunham, Miss Mary
Dunham, Mr. Kenneth

E

Edkins, Mr. Charles
Edkins, Mrs. Charles (Adelaide)
Ederly, Mrs. Merwin J.
(Elizabeth Jones)
Edwards, Mr. Charles R.
Edwards, Mrs. A. Thurlow
(Muriel)
Egger, Mr. Robert Ira
Egger, Mr. George F., Jr.
Egger, Mrs. George F., Sr.
(Edna Mae)
Egger, Mrs. Ira George
(Isabel Ann)
Egger, Mr. Ira George
Elliott, Mr. Grant Orrin Call
Elliott, Mrs. Grant O. C.
(Mildred Adams)
Emerson, Dr. Wm. E., Sr.
Emerson, Mrs. Wm. E., Sr. (Alice)
Emerson, Miss Elizabeth Jane
Emerson, Mr. William
Emerson, Mr. Henry Ralph
Esposito, Dr. Michael A.
Esposito, Mrs. Michael A.
(Reba D.)
Esposito, Miss Bethed
Evans, Mr. Wm. J.
Evans, Mrs. Wm. J.
(Annie Buchanan)
Evans, Mr. Thomas David
Evans, Mr. Arthur Seth
Evans, Mrs. Arthur S.
(Marcia McLaughlin)
Evans, Mr. E. Frank
Evans, Mrs. E. F.
(Elizabeth McFarland)
Evans, Mr. Woodruff Groff
Evans, Mrs. Woodruff Groff
(Jean Edwards)
Evans, Mr. Bruce Groff
Eychner, Mr. William W.

F

Farris, Miss Violet
Feickert, C. Judd
Feickert, Mrs. C. Judd (Madeline)
Feickert, Thomas
Fisk, Mr. Harold Ward
Fisk, Mrs. H. W.
(Elsie A. Caire)
Filippone, Mr. Thomas Peter
Fitch, Miss Fannie E.
Fitch, Mrs. Lloyd (Thelma)
Fisher, Mrs. A. L.
(Judith Griffith)
Fisher, Miss Anne Elizabeth
Fleet, Mr. Gerald, Jr.
Flanders, Mr. Kenneth R.
Flanders, Mrs. K. R.
(Eleanore Briggs)
Flanders, Mr. Kenneth R., Sr.
Flanders, Mrs. K. R., Sr. (Reba H.)
Flanders, Miss Elizabeth E.
Flanders, Mr. Cedric Bruce
Flanders, Miss Lois
Follette, Miss Bessie R.
Fox, Mrs. F. (Sarah Flint)
Fox, Mrs. (Jessie Rita Pereto)
Fox, Mrs. Byron S.
(Estella MacFarland)
Fowler, Mr. Charles Morris
Francis, Mrs. Grace A.
Fremouw, Lt. Col. Gerrett
Fremouw, Mrs. Gerrett
(Ruth Quinlon)
French, Mr. Edward Howland

French, Mrs. E. H. (Daisy Burns)
French, Mrs. Andrew V.
(Mella Howland)
French, Mr. Andrew V., Jr.
Fuhrman, Miss Eleanore

G

Gannon, Miss Hazel Louise
Gannon, Miss Marion A.
Gannon, Mrs. Clarence
(Hazel Race)
Ganier, Mrs. Charles
(Florence Pichler)
Gardenier, Mrs. Glenn W.
(Caroline Shedd)
Gaylord, Miss Viola Gertrude
Gatley, Mr. Linden Elmer
Gatley, Mrs. L. E. (Anna Brown)
Geary, Mrs. Wm. H.
(Dorothy Tritten)
George, Mrs. William
(Edith McCarthy)
Getbehead, Miss Gretchen
Getbehead, Mr. Joseph C.
Getbehead, Mr. Jack
Glesmann, Mr. Louis
Glesmann, Mrs. Louis G.
(Eleanore Brainerd)
Glesmann, Miss Mary Carolyn
Goetsch, Mrs. John
(Alice Frances)
Golden, Mr. Clarence
Golden, Mrs. Clarence
(Ernestine Colburne)
Graham, Mrs. W. A. J.
(Frederica L.)
Graham, The Rev. W. A. J.
Graham, Mrs. Edward R. (Alice)
Graves, Mrs. George E.
(Marion Selden)
Greaney, Miss Rosemary
Gruber, Mr. Martin
Gruber, Mrs. Martin
Gruber, Miss Cynthia
Griffin, Mr. John L.
Griffin, Mrs. John L.
(Laura Brown)
Gymburch, Mrs. Lucille Tuthill

H

Hager, Mrs. Gordon (Kathryn)
Hall, Miss Agnes Mary
Hall, Mrs. Warren C.
(Rose Murphy)
Hamilton, Mr. John
Hamilton, Mrs. Gerald
Hammaker, Mr. Charles H.
Hammaker, Mrs. Charles H.
(Elizabeth)
Hardy, Lt. Col. Benjamine
Hardy, Mrs. B. (Elso Branland)
Harris, Mrs. Robert
(Marjorie Murphy)
Hayes, Mrs. John
(Evelyn Rice)
Hendey, Mrs. George A.
(Bessie Wheeler)
Hendey, Miss Dorothy E.
Henley, Mrs. A. Jack
(Blodwyn Jones)
Henley, Mr. A. Jack
Henley, Miss Barbara
Henderson, Mrs. A. John
(Charlotte M.)
Henry, Mr. Robert Albert
Henry, Mrs. Alberta Krebs
Hewes, Mrs. Dayton
(Marjory Riley)
Hibbard, Mrs. Cora Denison

Hickey, Mrs. W. B.
(Emma Brown)
Higgins, Mrs. Bernard J.
Higham, Miss Elizabeth
Higham, Miss Ruth Norton
Higham, Mr. Joel H.
Higham, Mrs. Joel H.
(Gertrude Norton)
Hinman, Mr. Hazen B., Sr.
Hinman, Mrs. H. B., Sr.
(Katherine)
Hinman, Mr. Hazen B., Jr.
Hinman, Mr. Buol
Hoffman, Mr. Willis Charles
Hoffman, Mrs. Willis Charles
(Helen Dalton)
Hoferd, Mr. Frank J.
Hoferd, Mrs. F. J.
(Minnie Taylor)
Hooke, Mr. Foster Schuyler
Hooke, Mr. Albert W.
Hooke, Mrs. Albert W.
(Reba Wood)
Hooper, Mrs. Charles (Katherine)
Howland, Mr. George L.
Howland, Mrs. May L.
Howland, Mr. Lyle Johnson, Jr.
Hosley, Mr. Burton L.
Hosley, Mrs. Burton L. (Freida)
Hughs, Mr. Bernard Courtney
Hughs, Mrs. Bernard Courtney
Hulburd, Mr. LeRoy
Hulburd, Mrs. LeRoy (Bertha)
Hulburd, Miss Francene W.
Hull, Mrs. Beatrice Burg
Hull, Bruce Harley
Humstone, Mrs. Arthur E.
(Florence Aegerter)
Hull, Mr. Frank R.
Hull, Mrs. F. R. (Martha Ager)
Hull, Mr. Henry D.
Hull, Miss Martha Louise
Huntington, Mr. Benjamin N.
Huntington, Mrs. Benjamin N.
(Faith)
Hurlbut, Mr. Earl K.
Hurlbut, Mrs. Earl K. (Marian A.)
Huntington, Mr. Henry
Huntington, Mrs. Henry
(Lois Goodall)
Hurlburt, Mr. Harold
Hurlburt, Mrs. H. (Ruth Whiter)

J

Joanus, Mrs. Charles J.
(Edna Kroll)
Jeffery, Mr. Earle F.
Jeffery, Mrs. Earle F. (Mildred)
Jewell, Mrs. Frank J. (Ida Smith)
Johnson, Mrs. Howard
(Betty Hosley)
Johnson, Mrs. C. B. (Janet Hoyt)
Johnson, Mr. Alfred F.
Johnson, Mrs. A. F.
(Beverly Jenny)
Johnson, Miss Lydia Mary
Johnson, Mr. Matthew A.
Johnson, Mrs. Matthew A.
(Norma MacDougall)
Johnson, Mrs. T. N. (Mae)
Jones, Miss Ann W.
Jones, Miss Elizabeth A.
Jones, Mrs. Everett (Burtch)
Jones, Mr. Albert D.
Jones, Mrs. A. D. (Mabel)
Jones, Mr. E. Converse
Jones, Mrs. E. Converse
(Harriette)

Jones, Mr. Charles Albert
Jones, Mrs. C. A. (Frances Simons)
Jones, Mrs. Morris R., Sr. (Louise)
Jones, Mr. Warner H., II
Jones, Mr. Morris Robert, Jr.
Jones, Mr. Warner Harrison
Jones, Mrs. W. H. (Elizabeth)
Jones, Mr. Tegid E.
Jones, Mrs. John O.
Jones, Mr. William H.
Jones, Mrs. William H.
(Gladys Roberts)
Jones, Mr. Clarence Watson
Jones, Mrs. Clarence Watson
(Lilian)
Jones, Robert C.
Jones, Mrs. Robert C. (Lucy)
Jones, Mr. William Robert
Jones, Mrs. William Robert
(Lucille Juergens)
Jones, Mr. William D.
Jones, Newton H.
Jones, Miss Marjorie
Jones, Miss Mary Catherine
Jones, Miss Ida Louise
Jones, Miss Shirley Anne
June, Mrs. Harry (Emma Slagel)
Juergens, Mr. George William

K

Karlen, Mr. David, Jr.
Karlen, Mrs. David, Jr.
(Lillian Norman)
Kauffman, Mrs. John W.
(Vivian Kouba)
Keith, Mrs. Blanche B.
Kenly, Mrs. William Lacy (Rose)
Kent, Mr. Gordon E.
Kent, Mrs. Gordon E.
(Sarah Stocking)
Kent, Mr. Joel Conger
Kerber, Mrs. George A., Jr.
(Margaret Farris)
Ketcham, Mrs. Mary M.
Kilbourn, Mrs. Thomas E. (Doris)
Kimberly, Miss Joan
Kirkland, Mr. Samuel N.
Kirkland, Mrs. Samuel N.
(Dorothy)
Kirkland, Miss Joan H.
Kilbourn, Mrs. Ralph, Sr. (Dora)
Kilbourn, Mr. Ralph, Jr.
Key, Mrs. Kenneth (Edna Pereto)
Kingsley, Miss Eleanor Louise
King, Mr. Robert Graham
Kime, Mr. Everett L.
Kime, Mrs. Everett L.
(Nellie Beckwith)
Kime, Miss Audrey E.
Kime, Mr. Lewis
Knight, Mr. Edgar F.
Kotapish, Mrs. Jack
(Madeline Klossner)
Koch, Mrs. William, Sr.
(Dorothy)
Koch, Mr. William, Jr.
Koch, Miss Joanne Page
Kroll, Mr. Frank Wm.
Kroll, Miss Augusta
Kroll, Miss Lavina H.
Kroll, Miss Mildred Susan
Kroll, Mr. Howard
Kroll, Mr. Frederick J.
Kryczlowkowski, Mrs. Stephen
(Elizabeth Corr)

L

Lake, Mr. Robert McAdam
Lake, Mrs. Robert McAdam
(Gwendolyn Mason)

Lake, Mrs. Harry G. (Jeanie)
Laufer, Mr. Charles Barry
Laufer, Mrs. Charles B. (Agnes)
Lawton, Mr. Henry Hughes
Lawton, Mrs. Delos A. (Almeda B.)
Leckie, Mr. Herbert V., Sr.
Leckie, Mrs. Herbert V., Sr. (Gertrude)
Leckie, Mr. Herbert V., Jr.
Leckie, Mrs. Herbert V., Jr. (Pauline)
Lehr, Mrs. Roy C. (Mary)
Lester, Mrs. Robert (Francis Mead)
Livingston, Mrs. James (Mary)
Lieber, Miss Katherine
Linstruth, Mrs. Harry E., Sr. (Henrietta)
Lombardo, Mrs. John (Viola Overrocker)
Longo, Mrs. Tony (Iris L. Jones)
Longley, Mr. Franklin A.
Lutz, Mrs. Geo. D. (Faith L.)
Lyon, Mrs. Percy Shepardson (Nancy)

M

MacFarlane, Miss Anna Brimer
MacFarlane, Miss Jean Dolena
MacHarg, Miss Susan N.
MacLaughlin, Mrs. James F. (Eleanore R.)
MacLaughlin, Mr. James F.
McLaughlin, Mr. Stanley K.
MacLean, Mrs. Robert (Mollie Ann Williams)
Magee, Mrs. Robert J. (Ruth Coe)
Malone, Mr. Nelson D.
Malone, Mrs. Nelson D. (Beatrice)
Mammosser, Mrs. C. (Eula Edwards)
Marcy, Mrs. Leslie J. (Ruth)
Marcy, Mr. Leslie J.
Marriott, Mrs. Martin R. (Dorothy Oldfield)
Martin, Mr. Clayton John, Sr.
Martin, Mrs. Clayton J., Sr. (Helen Swarmer)
Martin, Mr. Clayton John, Jr.
Martin, Miss Margaret Ann
Martin, Mr. Richard Donald
Martin, Mrs. John P. (Carrie Curtis)
Martin, Miss Mary Eleanor
Martin, Miss Florence Elizabeth
Marzloff, Mrs. Arthur (Charlotte Perry)
Masner, Mr. Theodore H.
Masner, Mrs. Theodore H. (Ruth)
MacCart, Mrs. William T. (Jessie M.)
MacCart, Mr. William T.
Matteson, Mr. George S.
Matteson, Mrs. John Austin (Elizabeth Buckingham)
Mattoon, Mr. Curtis Elbert
Mattoon, Mr. Elbert B.
Mattoon, Mrs. Elbert B. (Agnes)
Mattoon, Mr. William K.
Maxted, Miss Julia May
Maxted, Mrs. Wm. (Clara E.)
Maxwell, Mrs. Mildred Burg
Maxwell, Mrs. Edward M. (Joan Smith)
Maxwell, Mr. Edward M.
McAdam, Mr. Wm. Allen
McAdam, Mrs. Wm. A. (Florence Keeney)

McCarthy, Mr. John Slay
McCarthy, Miss Thelma Elizabeth
McDonough, Dr. James Hartford
McDonough, Mrs. J. H.
(Bonnie C.)
McDonough, Mrs. Stella B.
McIlvenna, Mr. John
McIlvenna, Mrs. John
(Elizabeth Bates)
McMullen, Mrs. Harry
(Mary Bell)
McLoughlin, Mrs. Gray
McLoughlin, Mr. James
McLaughlin, Mrs. John H.
(Olive M.)
McQuaig, Mrs. Bertha Mathilde
McCutchan, Mr. George L.
McCutchan, Mrs. G. L.
(Esther Depuy)
McCutchan, Mr. Gordon Eugene
Mead, Mr. William Henry
Meade, Miss Wilhelmina
Megerell, Mr. Hughie W., Jr.
Megerell, Mrs. H. W., Jr.
(Eleanore Carver)
Mehl, Miss Evelyn Mary
Menzies, Dr. Marshall M.
Menzies, Mrs. Marshall M.
(Lois Caddick)
Messner, Mr. Paul D., Jr.
Messner, Mrs. Paul D., Jr.
(Ethel Tobias)
Messner, Miss Patricia
Messner, Mr. Paul D., III
Messner, Mr. Harold Edward
Midlam, Mr. Harold R.
Midlam, Mrs. Harold R.
(Jane Trembeth)
Miller, Mr. Frederick N.
Miller, Mrs. Frederick N.
(Beulah B.)
Miller, Dr. Murray E.
Miller, Mrs. Murray E.
(Dorothy Evans)
Miller, Dr. John R.
Miller, Mrs. J. R.
(Ruth Evans Juergens)
Miller, Mrs. Wilbur C.
(Marcia S. P.)
Miller, J. Bion
Miller, Mrs. J. Bion (Effie)
Miller, J. Clay
Millhouse, Mr. Sterling D.
Millhouse, Mrs. Sterling D.
Millhouse, Mr. Eugene S.
Millias, Dr. Ward W.
Millias, Mrs. Ward W.
(Florence Sellick)
Millington, Mr. Ross E.
Millington, Mrs. Ross E.
(Margaret Mehl)
Minnich, Mr. Harry L.
Minnich, Mrs. H. L. (Sadie Wilt)
Mittenmaier, Miss Bertha Anna
Morse, Mrs. Alfred (Agnes)
Morse, Mr. John Alfred
Mowry, Mrs. Theodore C.
(Lois Baker)
Mowry, Mr. Theodore C., Jr.
Mowry, Mr. Charles
Mowry, Mrs. Theodore C., Jr.
(Esther Ahlin)
Murphy, Mr. Robert Warren
Murphy, Mrs. Robert W.
(Patricia Beach)
Murphy, Mr. Clarence A.
Murphy, Mrs. Clarence A.
(Dorothy Ernst)

Murphy, Mr. Donald James
Murphy, Mr. Kenneth L.
Murphy, Mrs. Kenenth L.

N

Nielsen, Mr. Christian
Nielsen, Mrs. Christian
(Mae Buchanan)
Nobert, Mrs. Francis C.
(Lyda Graden)
Noble, Miss Lois Mildred
Nolan, Mrs. Ralph
(Doris Saunders)
Nagy, Mr. Louis C., Jr.
Nagy, Mrs. L. C., Jr.
(Helen Kovach)
Norton, Mr. Robert H.
Norton, Mrs. R. H.
Norton, Mr. Richard Claud
Norton, Miss Margaret Julia
Norton, Miss Shirley Bernedine

O

Ohmart, Mr. Richard L.
Ohmart, Mrs. R. L.
Ohmart, Mr. Charles M.
Oldfield, Mrs. George, Jr.
(Dorothy)
Oliver, Mr. Paul Bence
Oliver, Mr. William, Sr.
Oliver, Mrs. W., Sr.
(Marguerite Bence)
Oliver, Mr. William E., Jr.
Olney, Mrs. Elizabeth Ann
Howland
Otis, Mr. Ronald Pritchard
Otis, Mrs. R. P. (Dorothy)
Otis, Miss Hope Kyren
Otis, Mr. David
Ouderkirk, Mrs. Bruce G.
(Katherine Lutz)

P

Page, Miss Celia Iva
Page, Mr. William Allan
Page, Mrs. Howard Bochlert
Page, Mr. Howard
Paddock, Mr. Chester P.
Paddock, Mrs. Chester P. (Louie)
Payne, Mr. Charles A.
Payne, Mrs. Charles A. (Helen)
Pearsall, Mr. Alvah H.
Pearsall, Mrs. Alvah H.
(Helen Kamp)
Pearsall, Miss Mary Louise
Peck, Mr. William LeRoy
Peck, Mrs. W. L.
(Jean Flannery)
Peckins, Mr. Keith
Pegg, Mr. David Reade
Pegg, Mrs. D. R. (Ruth Wilson)
Perry, Mrs. Bessie Crumb
Pelton, Mrs. Leo (Mary I.)
Peluso, Mrs. (Jessie Alonge)
Pepper, Miss Carol Frances
Peer, Miss Arlene
Pereto, Mrs. Edna Davis
Pereto, Mr. Richard
Perry, Mr. Frank
Perry, Mrs. Edward
(Frances Smith)
Perry, Miss Edna
Peters, Mr. Roswell B.
Peters, Mrs. Roswell B.
Peters, Miss Betty Jane
Peters, Mr. R. Dewey
Peters, Mrs. R. Dewey (Helen)
Petrie, Mr. Glenn M., Jr.

Petrie, Mrs. Glenn M., Jr.
Petrie, Miss Eleanore May
Pierce, Mrs. Clyde G.
(Eleanore C.)
Potter, Mr. George E.
Potter, Mrs. G. E. (Leila E.)
Potter, Miss Theona
Potter, Mr. Robert Francis
Preston, Mr. Elmer R.
Priest, Mrs. Edward K.
(Alma Reid)
Prusinowski, Mrs. Alex
(Mildred E. Corr)
Pyle, Mr. Carl E.
Pyle, Mrs. Carl E.
(Jeannette C.)
Pyle, Richard D.

R

Race, Mrs. Margery H.
Race, Mr. Edward Albert
Race, Mr. Charles Thomas
Radford, Mrs. P. E. (Gladys L.)
Ragan, Mr. Louis Ellsworth
Ragan, Mrs. Louis Ellsworth
(Blanche M.)
Rahls, Mrs. Otis Gray
(Elizabeth L. Wheat)
Rahrig, Mr. Franklin G.
Rahrig, Mrs. Franklin G.
Ramage, Mrs. John J.
(Elgitha Wilson)
Ramage, Mr. John James
Randall, Mr. Edward M.
Randall, Mrs. E. M.
(Margaret Sterns)
Rathbone, Mrs. F. B. (Ella)
Rawson, Miss Carol Ann
Read, Mrs. Clarence F. (Philinda)
Reams, Mr. Herman Edward, Jr.
Reams, Mrs. Herman E., Sr.
(Dorothy Hughes)
Reams, Mr. Herman Edward, Sr.
Rebe, Mr. Lyndon E.
Rebe, Mrs. Lyndon E.
(Beatrice Jones)
Reppert, Miss Alison
Rice, Mr. Harry F., Sr.
Rice, Mrs. Harry F., Sr.
Rice, Mr. Harold Gorton
Riley, Mrs. Clarence
(Dorothy Cline)
Riley, Miss Betty Lou
Riley, Miss Aileen Jeanette
Riley, Mr. Orson George
Riley, Mrs. Orson George
(Alice Tupper)
Ringrose, Judge E. Howard
Ripley, Mr. Karl H., Sr.
Ripley, Mrs. Karl H., Sr.
(Susie A.)
Ripley, Miss Edna D.
Robinson, Mrs. Jay D.
(Sally Thomas)
Rockwell, Mr. Merwin J.
Rockwell, Mrs. Merwin J. (Freida)
Rockwell, Miss Carolyn
Rolston, Mr. Glenn, Jr.
Rolston, Miss Carol
Rung, Mrs. Fred, Jr.
(Margaret P. Fox)
Rung, Miss Nancy Flower
Rutishauser, Mr. Karl Jacob
Rutishauser, Mrs. Karl Jacob
(Dorothy)
Rutishauser, Mr. Karl John
Rutishauser, Mr. Jacob Kurt

S

Salisbury, Mr. Albert Pollard

Salisbury, Mrs. A. P.
(Jereldene Mildred)
Salisbury, Mr. Albert Thomas
Salisbury, Mr. Allen Pollard
Sanders, Mr. Gilbert B.
Sanders, Mrs. G. B.
(Violetta Burg)
Saunders, Mrs. William D.
(Elizabeth Stooks)
Scanni, Mrs. (Alfonsonia Alonge)
Schatz, Miss Isabel Marion
Schillner, Miss Anna Louise
Schneible, Mr. William Henry
Schneible, Mrs. Wm. H.
(Pauline Getbehead)
Schneible, Mr. Willard Paul
Scofield, Mrs. Earl J.
Scofield, Gordon James
Scritchfield, Mr. H. Charles
Scritchfield, Mrs. H. Charles
Scritchfield, Miss Janet Ruth
Scott, Miss Dorothy M.
Scott, Mr. Albert Sampson
Scott, Miss Jessie Lucille
Sears, Mr. Howard Perdeu
Sears, Mrs. Howard P.
(Marion A.)
Sears, Miss Barbara
Seifert, Mr. John
Seifert, Mrs. John (Freida)
Sexton, Mr. Harlow Rhys
Sexton, Mrs. Harlow Rhys
(Beulah Garner)
Sexton, Mr. Glenn E.
Sexton, Mrs. Glenn E.
(Louise Phillips)
Shakespeare, Mrs. Jane
Sherman, John
Shoemaker, Mr. Lucian Sprague
Shoemaker, Miss Bertha Grace
Shoemaker, Mr. Ronald Sprague
Simon, Miss Helen
Simon, Miss Olga
Simon, Miss Alice
Simon, Mrs. Joseph, Jr. (Anne M.)
Simon, Miss Mary Anne
Simon, Mrs. Louis
(Irene Kaufman)
Slagel, Mrs. Fred J.
(Rosetta Getbehead)
Slagel, Mr. Robert Wm.
Slagel, Mr. John George
Slagel, Mr. John Henry
Slagel, Mrs. John Henry
(Minnie Bowers)
Slagel, Mr. Stuart George
Slagel, Mrs. Stuart George
(Emma Kuszman)
Smith, Mr. Fred R.
Smith, Mr. Harold LeRoy
Smith, Mrs. Harold LeRoy
(Edith Wellington)
Smith, Mrs. Russell
(Elizabeth F. Perry)
Smith, Mr. Ernest Frederick
Smith, Mr. Austin
Smith, Mrs. Austin
Smith, Mr. Newell Welch
Smith, Dr. Frank R.
Smith, Mrs. F. R. (Bertha Welch)
Smith, Mr. Donald T.
Smith, Mr. Thomas M.
Smith, Mrs. Thomas M. (Lizzie)
Smith, Mrs. William I.
(Emma Lape)
Smith, Mrs. Harold Everett
(Helen Lutz)
Smith, Miss Minnie C.

Smythe, Mr. William D.
Smythe, Mrs. William D.
Smythe, Mr. John Crabbe
Smythe, Mrs. John C.
(Vivien Hoover)
Snavely, Mr. Kenneth K.
Snodgrass, Mrs. Donald Blaine
(Gladys)
Snyder, Mrs. Wilhelmina Guth
Sonsini, Mr. Joseph Nicholas
Sonsini, Mrs. Joseph Nicholas
(Julia Baldini)
Southern, Mr. Thomas O.
Southern, Mrs. Daniel
(Dorothy Leppert)
Sparks, Mr. Fred, Jr.
Sparks, Mrs. Fred, Jr.
Staley, Mr. George R.
Staley, Mrs. Geo. R.
(Mary Barrett)
Stahlburger, Mr. William Clayton
Stahlburger, Mrs. William Clayton
(Betty O'Connell)
Stahlburger, Mrs. C. J., Sr.
(Ruth Smith)
Starkings, Mrs. Lynn
(Erma Noble)
Staves, Mrs. Kermit
(Elizabeth Dixon)
Stebbins, Mr. Earl
Stebbins, Mrs. Earl (Mildred)
Stephan, Mrs. Robert
(Edith Belius)
Stephan, Mr. David Andrew
Stephan, Mr. Robert, Jr.
Stephan, Mr. William Bernard
Stieler, Mrs. Charles
Stine, Mr. Harry Walter
Stooks, Mr. Forrest M.
Stooks, Mrs. Forrest M.
(Geraldine Hitchcock)
Streifert, Mr. Edward Charles
Stretton, Mr. John William
Stretton, Mrs. John William
(Dorothy Seifert)

T

Talbot, Mr. William A.
Talbot, Mrs. William A.
(Lillian Shakespeare)
Taylor, Mrs. Delos, Sr.
(Barbara Thron)
Taylor, Mrs. Delos, Jr. (Freida M.)
Taylor, Miss Barbara
Taylor, Miss Arlene
Taylor, Mr. Clarence W.
Taylor, Mrs. Clarence W.
(Mary Jeanette)
Taylor, Mr. Paul Albert
Taylor, Mr. Donald Eugene
Taylor, Mr. William Richard
Taylor, Mr. Clarence Edward
Taylor, Mr. Harold Newell
Tefft, Mr. Arthur J.
Tefft, Mrs. Arthur J.
Tedd, Mr. Arthur Charles
Thayer, Mr. Warren, Jr.
Thayer, Mrs. Warren, Jr.
(Antoinette Fiora)
Thomas, Mrs. George (Katy)
Thomas, Mr. George
Thomas, Mrs. Wm. C. (Sally)
Thomas, Mr. William
Thomas, Mr. Robert
Thomas, Mr. James G.
Thomas, Mrs. Wm. N.
(Ida Mayville)
Thomas, Mr. Franklyn T.

Thomas, Mrs. Franklyn T.
(Lucille Carpenter)
Thurber, Mr. Wm. E., Sr.
Thurber, Mrs. Wm. E., Sr.
Thurber, Mr. William E., Jr.
Thurber, Miss Margaret Ann
Thurston, Mrs. Robert
(Florence Jacobs)
Toomey, Mrs. Chester
(Mildred Trembeth)
Townsend, Mr. John A.
Townsend, Mrs. John A. (Helen)
Townsend, Miss Mabel A.
Townsend, Mrs. Stuart E.
(Anna Pugh)
Treible, Mr. Bruce Wilson
Treible, Mrs. Bruce W. (Ruth)
Tracy, Dr. William Frederic
Tracy, Mrs. William F.
(Jane Leckie)
Tracy, Mrs. Charles (Nellie L.)
Travis, Mrs. A. Lincoln
Tremain, Dr. William F.
Trembeth, Mr. Fred
Trembeth, Mrs. Fred (Bertha)
Trembeth, Miss Beverly
Trembeth, Miss Rose
Tritten, Mr. Alfred
Tritten, Mrs. Alfred (Ida Traxel)
Tritten, Miss Shirley May
Tritten, Mr. Donald A.

V

Vandeveer, Dr. Rudolph E.
Vandeveer, Mrs. Rudolph E.
(Ellen Wilson)
Vandeveer, Mr. James
Vandeveer, Mr. Lauren John
Van Vleet, Mrs. Jay J. (Lillian G.)
Van Griethuysen, Mr. John Marinus
Van Griethuysen, Mrs. John
Marinus (Anita Lillibridge)
Van Griethuysen, Mr. Thomas
Virkler, Mrs. Robert
(Eleanor Sexton)

W

Waller, Mrs. John E.
(Jane Alice Pearsall)
Waterman, Mrs. Franklin
(Virginia Corr)
Watters, Mrs. Frank
(Ada Armstrong)
Watson, Mr. Craig
Webster, Mr. Fenton E.
Webster, Mrs. Fenton E. (Ethel)
Weiss, Mrs. Henry (Augusta)
Weiss, Miss Ethel Mae
Welch, Mr. Elwyn C.
Welch, Mrs. Elwyn C.
(Geraldine Bates)
Wesley, Mr. William
Wesley, Mrs. William
Wells, Mr. Lyndon A.
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First Presbyterian Church
Rome, New York

THE ONE HUNDRED AND FIFTIETH ANNIVERSARY SERMON PREACHED ON SUNDAY MORNING, SEPTEMBER 24, 1950, BY THE PASTOR, THE REVEREND P. E. RADFORD, D. D., Ph. D.

"Our Heritage from the Founders of This Church"

Scripture read, Hebrews 11:1-2 and 32-40

Text: "These all, having retained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:39-40.

AT the very beginning of the Christian Religion, we find it developing against the most bitter opposition. This opposition was not shown by those who had no interest in religion. Christianity, as we have learned it, brought a new application in regard to a man's worshipping God, and Man's dealing with his fellowmen. The Teachings of Jesus upset the old methods of religious thought, and worship, giving a new viewpoint, namely, that God was the Father of all and in the Fatherhood of God all men were brothers. Therefore, our standards of human relationships must be based on love, even as God loved us. The First name given to the Communion Service was "Love Feast," for it was around the Communion table that we were reminded of God's love for us, and in that love every Christian must so deal with his neighbor. But, the world and it's governments were not geared to work or deal upon any such basis. Therefore, at the very beginning, people were indifferent to this new idea. A few embraced it, while others opposed or attacked it.

It was not an easy matter to profess and practice this new Religion of Christ. It seemed as if the world background was such that the Christian Religion could not thrive or even live. It seemed impossible for it to make any headway among the nations of the world, and certainly not among the intelligent class, much less the ruling families. It is not long, however, until, little by little, Christianity gets a footing here and there, sends down it's roots in the most unlikely soil, until finally we read that there were Saints,

even in the household of Caesar. There could have been no darker background, and a more unlikely place could hardly have been found for the growth of a Religion based on Love, than was the world situations of the times in which Jesus lived.

Yet, it was but a little more than three hundred years, after the birth of Christ, that Constantine, Emperor of Rome, (from 324-337) declared the Christian Religion, the Religion of his Empire. From that time on, we may trace the background before which Christianity has moved down to us today, and we shall find some very dark spots, and bleak periods. At times it would seem that there was no possible way by which the Church could continue to preach it's message of love. Indeed it would seem that the whole idea of the Fatherhood of God, and the brotherhood of man must be crushed under the load of sin, committed by man, both against himself and God. However, through all the rise and fall of its history, Christianity has remained a force with which the centuries have had to reckon. There seems to be something eternally struggling with man that makes him exercise the practice of prayer, and project his faith beyond that which he can see. Therefore, a large number of peoples of the earth have kept alive the Church, from which they would project the teachings of Christ.

It was natural for those groups who had conceived the idea of freedom of mind, spirit and body to rebel against any group, teaching the idea of Divine Rights of King or Emperor when the demands of King or Emperor were for the enslavement of mind, body or spirit. A hunger for Freedom, and a desire for greater justice to all men, drove the people of England to take matters in their own hands, and led to the beheading of Charles the First (1649). Surely now, under Cromwell's Rule, (1653-1658) a Commonwealth would govern wisely the people, but such a rule was too stern. Stripped from the religion of Cromwell's day, seemed to be most of the idea of the love upon which Christ based His teachings. Therefore, after the rigid rule of five years, and like the pendulum of a clock, the people swing back to the other extreme. There was no middle way. The Kingdom of England and of France were to sink deeper and deeper into the ways of evil, while those who sought to express and live by the love which Christ taught, could find no encouragement in their Rulers. It would seem that the Church was going all out for temporal power, as it could hold itself together only by the will of the King. Therefore, it had to become an instrument in the hands of the King, if it would exist. But a new world had been opened on a new continent. New opportunities seemed to be offered

there, however frought with hardships, they might be, there were many hardly souls of Europe, and the British Isles, who saw an opportunity for Religious Freedom in this new world.

It is not the intent to trace an outline of history in this sermon, but the desire to have you recall the events behind the scenes of our Religion, which might indicate that such a Religion could not survive the treatment it has received over all the centuries. It is well to remember, also that it's greatest enemies have been those of its own household. Yet even then it has lived and fulfilled one of man's greatest needs. It is well for us to look upon those few years of the history of the First Religious Society of Rome, and to grasp something of the background and trends during those past one hundred and fifty years.

In 1793 when those first signers came together, pledging themselves to work for the establishing of a properly organized Church or Religious Society, they were removed from the stench of a decaying civilization. On January 21, 1793, after three rulers of France had plunged her deeper and deeper into decay, Louis 16th was beheaded. Then, England, Austria, Prussia, the German Empire, Spain, Naples and Holland all declared war upon France. Then, Denton, Marat and Robespierre instituted the Reign of Terror. On October 16, 1793, Marie Antoinette, the Queen, was beheaded.

These first signers must have known something of what was going on in the world, yet in the faith that God still ruled, they pledged themselves to organize a Church. In all the history of the world, there has hardly been a more depressing year. France now dethrones God, she begins her year One, and all the world is now to be free from the shackles of this Christianity, based upon the love of God and man. On December 19, Toulon is taken from the British, and in the engagement a certain Napoleon Bonaparte commands the artillery. The world is to reckon with that man later, but he is also to lift his eyes toward heaven in his defeat to say — "Thou O Galilean hast conquered."

While all of this was going on in France and England our own country was led by men who believed that God must have His place in this new nation. On September 18, 1793, just a couple of days more than a month before the beheading of Marie Antoinette, George Washington laid the corner stone of the National Capitol. A little thing also happened that month, which at the time, did not attract much attention, — Eli Whitney invented the Cotton Gin.

Seven years after this First Covenant, we come to the organization and establishment of our Church in 1800. During the seven years, some of the most decisive events of all history takes place. Napoleon Bonaparte holds all Europe, and the British Isles at his mercy. On June 14 of this year, Austria is defeated, and nothing seems to be able to stop Napolean from World rule. During that year in our own country, the Capitol is established in Washington, D. C. An interesting side-light of that year is that the second United States census is taken and the population is 5,305,952. On January 1, 1800 the National Debt, much of which was incurred for the Revolutionary War, was $82,976.294.

While these historical facts are behind all the Religious life of our land and the world at large, something was also moving in the realm of Religion. Theology was being re-interpreted, and emphasis was being shifted. Ever since man has been a thinking creature, he has had to decide how much he will depend upon God, and how much he can depend upon himself to fulfill his needs and his desires. There have always been men who shift the whole responsibility upon God, while another group believes, and teaches, that man is sufficient unto himself. Those, who would depend mostly or wholly upon human powers and faculties to supply all human needs, we call "Humanist" because they believe wholly in humanity's ability to supply all human needs.

Following the American Revolution, and a little later the French Revolution, the idea of Humanism began to sweep over the Christian world, and became so well entrenched that many thought it might supercede the teachings of Christ in relation to man and God. Voltaire (1694-1778) sneered at everything Christian, urging men to look within themselves for the power enabling them to cope with the injustices of life, and ill treatment of men. The Englishman, Gibbon, (1737-1794) completed his studies in Geneva, and influenced much by the teachings of Voltaire, wrote his monumental history "The Decline and Fall of the Roman Empire" and proved to his own satisfaction that the old Roman was as comfortable and as enlightened as any English Country Squire, and that Christianity had proven a curse rather than a blessing to the human race. In 1800 President John Adams referred to "the dissemination of principles subversive to the foundation of all religions, moral and social obligations, that have produced incalculable mischiefs in other countries." In Princeton, after the Revolutionary War, students had been freed from all sanctuary and Sabbath restraints. In 1802, there were only "A handfull of students who professed Religion." For some

time Thomas Jefferson had been proclaiming, in true French fashion "I am an Epicurean," — "I am a Materialist," — "I am a Sect by Myself." In 1801 this man became President of our Country. One of his first acts was to bring Thomas Pain over from France in a government ship. Ministers spoke of Jefferson as "An Ephraim, who had become entangled with a heathen." This so-called heathen's book, "The Age of Reason," drove many a person to lose all spiritual reason, for it became the most popular book in all America. Free thinking became stylish, like the idea put forth by the sophisticates of our day, who would lightly get rid of God.

In 1801 James Dana of Connecticut said that infidelity appeared to be gaining ground. Chancellor Kent stated that in his younger days there were few professional men who were not infidels. William Thomson Hanzsche in his book "The Presbyterians" (Page 97) states that it was the great Presbyterian Glacier which kept Tom Pain's "Age of Reason" and French agnosticism and the pure materialism of the science of that day from dominating America. Yet, it was this same Presbyterianism that demanded the highest possible standards of scholarship and training in their ministers. As we trace the history of those first fifty years from 1800 to 1850, we have a period in which the Church rises above those who would reason God out of His place, by using the same high scholarship to prove that when God is put at the heart of human life, man becomes a creature able to face any world situation and with the help of God, solve many of his problems.

From 1850 onward, perhaps unnoticed by official Church councils, we enter into an Industrial Revolution that is going to shape and reshape the thinking of the Church. During the early part of the 1800's the industrial problems became much envolved, and it remained for Charles Dickens, (1812-1870), the novelist, to open the eyes of the English world to the gross evils heaped upon the common working man. Here again, the Presbyterian Church soon opened it's eyes to the industrial situation.

During the first fifty years of the First Religious Society of Rome, we find the Presbyterian Church split into two groups. The Old school and the New school. The Theological differences were soon smoothed out, only to find the Church once again split over the question of slavery.

The second fifty years were years of conflict. Victory for one side, defeat for the other, then years of reconstruction. While we were rebuilding our National Union, science began to make great strides, and our whole industrial picture gradually changed. Those second fifty years may be summed up in their finality with the oft quoted sentence "The Gay Nineties."

Perhaps no half century has made such gains and shown as much material progress as has the last fifty years. While being able to cope with many of our scientific, and material problems, we have been unable to solve our human problems, for during this past half century we have fought two World Wars that have impoverished civilization, and apparently gained nothing in Human Brotherhood and little has happened to impress upon us the love of God for all Humanity.

Now we come to celebrate One Hundred and Fifty years of Religious service as a Christian Church whose foundation is even Christ Himself. As we look back upon this history, there are three thoughts we should take away with us, and carry into the future work of this Church.

First, we would Honor those who organized and made possible this institution. They are worthy of all we might be able to do for them and say about them. For God having planned for them a great work made it impossible for them to finish it. It can never be finished until we have carried forward their faith and zeal into the next generation.

The way we can honor them and show our appreciation to them is to make this celebration the means of deepening our own spiritual life. For "These having retained a goodly report through faith, received not the promise." Because God wanted to provide some better thing for us, that they without us could not be made complete. So our best way to honor them is by keeping the "Faith of our Fathers." Then will follow the third thing, We shall Honor God, We shall draw closer to Him, and looking into the future will seek to "Lay aside every weight that doth so easily beset us, and run with patience, the race that is set before us."

As we look back upon the history of this Church, let us not be satisfied with past glories, but be glad to add to them the sum of all that has been done, by taking a renewed part in the work of the Church.

Walt Whitman wrote some fitting words for us to think of today:

You, who celebrate bygones,
Who have explored the outward, the surface of the races,
the life that has exhibited itself,
Who have treated of men as creatures of politics, aggregates,
rulers and priests,
Passing the pale of life that has seldom exhibited itself
(The great pride of man in himself)
Outlining what is yet to be.
I project the history of the future.

I come to you with a plea that we exhibit ourselves, as men and women unselfish, and with that unselfish spirit outline the future for God, and project not ourselves into future history, until we are sure we are projecting life in God.

The greatest thing with which the Church began, is also the greatest thing with it today. We talk and preach a great deal about faith and hope, but there is something greater than these. That is LOVE. As we have developed our religion against a dark back-ground, we have made the light to shine out in that darkness, when we have kept in our hearts the Love of God. Therefore, in that Love let us celebrate this anniversary. We possess a great heritage, because the Founders of this Church having retained a good report, did not see this day, nor could they complete their work, because their work is not complete until we finish it.

"THE COVENANTERS"

A PROLOGUE AND EPOLOGUE

Among the many fine things that have been written to be used in the programs of our One Hundred and Fiftieth Anniversary, none will take a greater place than a Narrative Poem, "THE COVENANTERS" written by Mrs. Bertha Cable, and read by Mrs. Sarah S. (Gordon E.) Kent at our Memorial Service for the Founders on May 28, 1950. The other two are the Prologue and Epilogue from the Commemorative Play written by Mrs. Kent, and produced in the Church on Sunday evening, September 24, 1950. It is the hope of your Pastor that at some future date, the Pageant of Saturday, September 24 and the Play of Sunday, September 25 might be published in full.

Founders' Memorial Service

May 28, 1950

The following Narrative Verses were written by Mrs. Bertha M. Cable, and were read at the Memorial Service by Mrs. Gordon E. Kent.

The Covenanters

When the smoke of the Revolution cleared,
Fort Stanwix stood battered and cannon-seared —
Where the Mohawk turned East to the thirteen states,
And Wood Creek flowed West to the five great lakes.
The Carrying-Place, between these two streams,
Was a land as fair as the land of man's dreams.
Tall, virgin pines caught and held the sunlight;
Wild game roamed beneath them by day and by night;
Cool shadows danced lightly on winding foot-paths
That were covered and padded with leaves of the past.
Our forefathers, staunch in their faith of God,
Trekked to this spot with its rich, loamy sod.
The war had been won and this land was their own —
Its soil to be ploughed and their seed to be sown.

The forest rang out, with the song of the ax;
The huge pines trembled and fell with a crash;
Fell only to rise as a pioneer's home,
Or a mill, to grind corn from the seed he had sown.
Sometimes, men leaned on their axes and thought
Of the nation they'd build, of the future they sought;
Schools for their children, good order and law,

Equality, justice, free conscience for all.
Now and then, they stood silent, regarding each other —
And knew they were thinking the same thought together!
"This land, they had won with their blood and their tears,
Must be kept great and free," and their hearts beat with fear.
"Could they do this? Ah, yes — if they steadfastly sought
To keep faith with God, who these great things had wrought."

Late in Seventeen Hundred and Ninety-three
Nine persons did covenant and solemly agree,
They would meet for worship each Sabbath Day
And would build them a Church, when "God opened the Way."
These were Willett Ranney and Thomas Wright,
Joshua Willes and Ebenezer Wright;
Their wives, Mary, Martha Zeriah and Grace,
Each pledged allegiance and signed in her place.
Our first Deacon signed, one Daniel Knight.
The parchment was given to Ebenezer Wright —
To add names and write there, whatever he deemed
Would have value for them, for surely it seemed
That marriages, birth dates, baptisms, deaths,
Should all be recorded and carefully kept.

For seven long years, they met where they could;
Near the river's bank where it entered the wood;
In a tavern, the school house — perhaps in a barn
Newly built and convenient on some neighbor's farm.
At last in September of the year Eighteen Hundred,
The First Religious Society was legally founded.
The Rev. Mr. Waterman, at their urgent request,
Drew up a new Covenant, and at his behest
One Joshua Hathaway, a counselor-at-law,
Seached it carefully for some legal flaw.
Its Signers were Hathaway, Daniel Knight,
And Mr. and Mrs. Ebenezer Wright.
Memory gives us a glimpse of their Godly home
Which cradled the birth of the first Church in Rome.

That parchment is brittle and faded with age,
But the Faith of our Fathers still shines from its page.
This day is most fitting to honor our dead;
Remember their deeds and to heed all they said;
To lay flow'rs on their graves, where they quietly rest;
To rejoice for their spirits that live with the Blest;
To instill in our children, the precepts they taught,
To hold the Church sacred in conduct and thought.
Share in the great task which they left to our care,
By Faith and Good Works, by worship and prayer.

Ever tending the flame on the altar they cherished,
Lest its light, in the future, grow dim or should perish.

Lo! They witness forever of God's Mighty Power.
They are saying: "GO FORWARD! FOR THIS IS YOUR HOUR!"

PROLOGUE

A moment of time may hold a thought or action
so quiet and small it cannot be observed
beyond the sound of breath or glance of eye,
yet by some magic gift it does survive
the strain of large events and blotting years.

We think of such a moment now and are in awe
of the immortal quality of a cherished dream.
We can only guess how it first appeared
to those so long ago. Perhaps a man
stood leaning on his ax, and as he gazed
at the sunlit glory of the fertile land and timbered hills,
he may have thought his hope
in gratitude of prayer.

Or maybe it was she who rocked the cradle;
hands busy with wool or flax, she may have glanced
at the sleeping babe and prayed her dream.

These thought beginnings, how and when and where
they were expressed, we cannot know;
but from them grew the continuity of labor,
love and worship, that we call Our Church.

One hundred fifty years ago, plus seven,
may it not have been a bright September night
here in the Mohawk valley?

What we know as fact from faded parchment is,
that a meeting was held in a Godly home
to reap the individual dreams
into some worthy action.

We know too, from the records plainly written
that these intrepid men and women
were of strong conviction and of firm integrety;
that their single purpose was the good life
for family, friends and town.
They dreamed of, talked about, worked for,
believed in the Kingdom of God.

EPILOGUE

A moment of time may hold such varying things
as the fulfillment of a dream, or the frost's invisible bite;
the birth of a prophet or a villany;
a summer song or the atom's blast of death.

We humans know the knives of chance
that flash the dangerous fire
or reflect the benign warm glow
of fortunate circumstance.

Each personal history records
the silent turning points that make
the choices plain or difficult or both.
This we do, or this we leave undone
and rue the day or bless it, as we find.

Looking back betrays our fearfulness.
Our questioning glance suggests a quandary of our own,—
Which road to take from here?
and how and when and what will be the end?

A moment of time is so very small,
yet it is all they had,
and it is all that we have now, —
time, — that sacred commodity shared by all who breathe.
Then it was they, now it is we
who breath and are alivé.

Outwardly we succeed to a show of health,
a brave poise and a professed Christianity.
But a century and a half of change has made our world
a vast complexity of things and schemes
(neither imagined by nor acceptable to our pioneers.)
We have increased, grown clever, cultivated tastes,
enjoyed royal comforts, witnessed miraculous things,
but where, oh, where is the Kingdom of God?

The question mark at the end of that sentence
is the atom bomb.
In our time at mid 20th century
the invisible, insensate atom, scientifically split,
is the largest question mark at the end of any sentence,—
bewildering and frightening 20th century man.

O Brother Man! Listen to God! God is Love.
Prayer is listening to Love.
Listening to Love does not change things.

Listening to Love changes people who change things.
Love is a power, not a pattern.
Love is an insight, not a rule.
Love is an inspiration, not a restriction.
The Kingdom of God is the Kingdom of Love.

The Kingdom of Love, to be realized upon earth
requires our all, in our moment of time;
our consecrated devotion, our sacrificial endeavor,
our thought, our talent, our faith,
now,
as always before, as always forevermore.

"O Brother Man, fold to thy heart thy brother;
Where pity dwells, the peace of God it there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace."